

Jo Grisony in

B. Buron Scul.

TRAVELS

Francis OF Pornam

CYRUS.

In Two VOLUMES.

To which is annex'd,

ADISCOURSE

UPON THE

Theology and Mythology

Of the ANCIENTS.

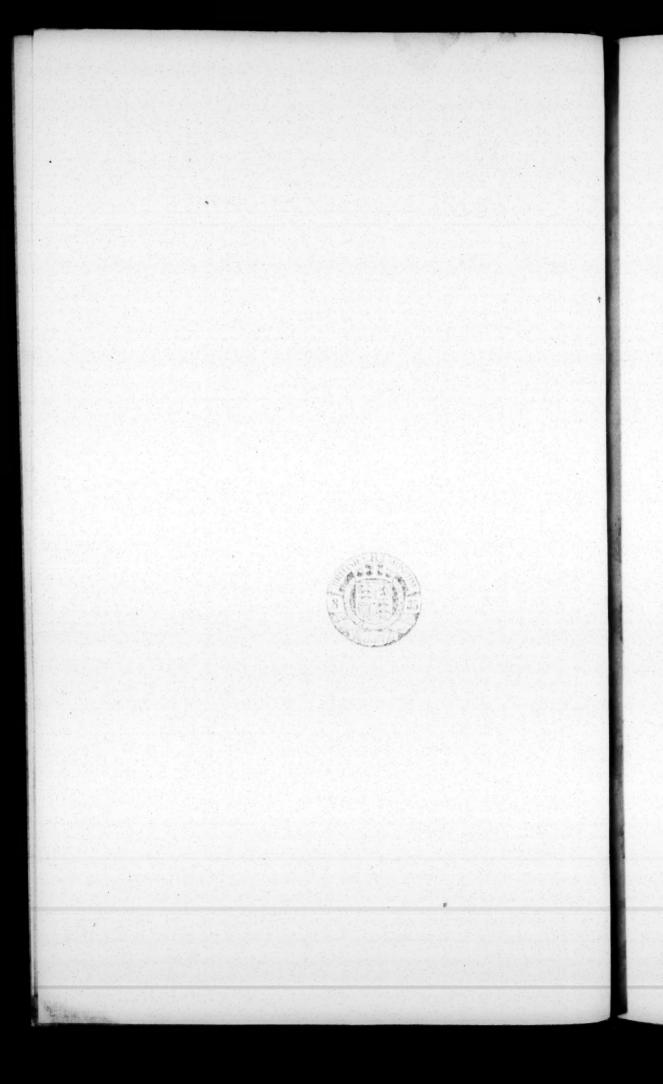
By the Chevalier RAMSAY.

Vol. II.

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LETTRE de Mr. Freret à l'Auteur, sur la Chronologie de son Ouvrage.

Monsieur,

Histoire de Cyrus, & la Chronologic des Roys de Babylone, est peut etre la partie de toute l'antiquité sur laquelle on a imaginé le plus de Systemes disferens, mais tous ces Systemes sont si desectueux & si mal liez avec les evenemens contemporains, que l'on se trouve arreté presque à chaque pas par les contradictions & les embarras de ces Hypotheses: c'est ce qu'on eprouve en lisant les ouvrages de Scaliger de Petau, d'Usser, de Marsham, de l'Evêque de Meaux, & de Prideaux.

Dans votre ouvrage, Monsieur, vous avez sagement evité ces embarras, & vous avez imaginé ce qu'il y avoit de mieux pour concilier les narrations opposées de Herodote, de Ctesias, de Xenophon, & des autres anciens au sujet de Cyrus.

Vous avez conservé la Guerre de ce prince contre Astyages son grand pere. Cette Guerre est un point constant dans l'antiquité & reconnu par Xenophon luy meme dans sa

traitte

A LETTER from Mr. Freret (Memmer of the Academy of Inscriptions at Paris) to the Author, concerning the Chronology of his Work.

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THE RE have perhaps been more different Systems formed, to settle the History of Cyrus, and the Chronology of the Kings of Babylon, than for any other part of antient Story. But these Hypotheses are all so defective, and so ill connected with cotemporary Events, that we are stopped almost at every step, by the Contradictions and Inconsistencies we meet with in them. This every Man's Experience shews him to be true, who reads the Writings of Scaliger, Usher, Marsham, the Bishop of Meaux, and Prideaux.

But in your Work, you have wifely avoided these Difficulties, and have hit upon the best Method of reconciling the contradictory Accounts, which Heredotus, Ctesias, Xenophon, and other antient Writers, give us of Cyrus.

You have preserved this Prince's War with his Grandfather Astyages; a War which the Ancients allow to be certain: and Xenophon himself acknowledges it, in his Nar-

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retraitte des dix milles. Il n'a supprimé ce fait dans sa Cyropedie, que pour ne pas defigurer le portrait de Cyrus par une Guerre qu'il croyoit contraire aux devoirs de la nature. Prideaux apres Xenophon acrû la devoir supprimer aussy. Marsham a imaginé un veritable Roman, & a supposé deux differens Royaumes des Medes sur lesquels regnoient en meme temps deux Astyages, l'un Grand pere de Cyrus, & l'autre son Ennemi. Le party que vous avez pris est plus simple & plus conforme à l'ancienne histoire. Vous avez preparé cette Guerre, & vous l'avez conduite de telle façon qu'elle ne ternit en rien le Caractere de votre Heros.

La Suppression d'un Evenement si considerable a obligé Xenophon à faire deux anachronismes pour remplir les premieres années de Cyrus. Il a avancé la prise de Sardis de 25 ans, & celle de Babylone de 28.

Comme cet historien n'avoit en vüe pour former son Heros que les Vertus Militaires & les qualités d'un bon Citoyen; il ne trouva point dans le plan de son ouvrage les memes ressources que vous avez eües pour remplir la Jeunesse de Cyrus. Il ne pensa, ni à luy donner des principes sûrs pour le garantir des dangers, qui assiegent la vertu des princes; ni à le premunir contre la Corruption des saux politiques, & des saux philo-

rative of The Retreat of the ten thousand. He suppressed this fact, in his Cyropædia, only to avoid throwing a Blemish on Cyrus's Character, by a War, which he thought contrary to natural Duty. Pridcaux has likewise thought fit to omit it. Marsham has invented a mere Romance, and supposes, that there were two different Kingdoms of the Medes, which were, at the same Time, governed by two Astyages's, one the Grand-father, and the other the Enemy, of Cyrus. The Method you have taken, is more simple, and more agreeable to ancient Story. You have paved the Way for this War, and conducted it, in such a Manner, that it does in no wife stain the Character of your Hero.

The Omission of so considerable an Event, led Xenophon into two Anachronisms, in order to find Employment for Cyrus, in his younger Years. This Author antedates the taking of Sardis, 25 Years; and that of Baby-

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As this Historian had nothing in view but military Virtues and the Qualities of a true Patriot, whereby to form his Hero; his Scheme did not furnish him with the same Materials, to fill up Cyrus's youth, as yours does. He had no Thoughts of instilling into his Mind, such Principles as would most effectually secure him from the Dangers which beset the Virtue of Princes; or of guarding him beforehand, against the Corruption a 3

philosophes; deux Genres de Corruption dont les suites sont egalement funestes pour la Societé.

Xenophon elevé dans la Grece ne connoissoit que les Royaumes de Sparte & de Macedoine, où les Roys n'etoient à proprement parler que les premiers Citoyens de l'Etat, & où les Magistrats etoient leurs Collegues plutot que leurs ministres. n'imaginoit point les abus du despotisme, & n'avoit point penséà les prevenir. Dans votre plan, comme il s'agit de former un Roy plûtôt qu'un Conquerant, & un prince qui scache encore mieux rendre les peuples heureux fous fon Gouvernement, que les contraindre à se soumettre à ses loix, vous avez trouvé de quoy remplir la Jeunesse de Cyrus en le faisant voyager sans rien deranger dans la veritable Chronologie.

Cyrus est mort l'an 218 de Nabonassar, 530 ans avant Jesus Christ. C'est un point que je ne m'arreteray pas à prouver. Il est constant parmy tous les Chronologistes. Ce Prince etoit alors agé de 70 ans, selon Dinon, auteur d'une Histoire de Perse tres Estimée; (a) donc il etoit né l'an 148 de Nabonassar, 600 ou 599 ans avant l'EreChretienne. Il avoit regné neuf ans à Babylone suivant le Canon astronomique; donc la prise de

⁽a) Cic. de Divin. Lib. II.

of false Politicks and false Philosophy, which are, in their consequences, equally

fatal to Society.

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Xenophon having been educated in Greece, was acquainted only with the Kingdoms of Sparta and Macedon, whose Kings were, properly speaking, nothing more than the chief Persons in the State; and the Magistrates were rather their Collegues, than their Ministers. He had no Notion of the Abuses of despotick Power, and therefore could have no thoughts of preventing them. Whereas, your Design being to form a King, rather than a Conqueror, a Prince better qualify'd to make his People happy under his Government, than to force them to submit to his Laws; you are thereby enabled to give Cyrus full Employment in his youth, by making him Travel: and that very consistently with true Chronology.

Cyrus died the 218th Year of Nabonassar, and 530 Years before the Christian Æra, which I shall not lose time in proving, because acknowledged by all Chronologers. This Prince was then 70 Years of Age, according to Dinon, the Author of a celebrated History (1) of Persia. He was therefore born in the 148th Year of Nabonassar, 600, or 599 Years before Christ. He had reigned, according to the Astronomical Canon,

⁽¹⁾ Cic. de Divin. B. II.

cette ville tomboit à la 61 année de son age à la 209 de Nabonassar & 539 avant Jesus Christ.

La ptise de Sardis tombe suivant Sosicrate dans Diogene Laerce (b) & suivant Solin (c) à la quatrieme année dela Cinquante huitieme Olympiade. Selon Eusebe, c'est la premiere année de la meme Olympiade. Cette année est donc la 545 ou la 548 avant l'Ere Chretienne la 52 ou la 55 de la Vie de Cyrus.

Il avoit regné 30 ans sur les Medes & sur les Perses, selon Herodote & Ctesias, ayant 40 ans lors qu'il monta sur le Throne, selon le Temoignage precis de Dinon, ce qui donne pour l'Epoque du Commencement de son regne l'an 188 de Nabonassar, & la premiere année de la 55 Olympiade,

560 ans avant Jesus Christ.

Eusebe nous apprend que cette meme année de la 55 Olympiade etoit celle ou tous les Chronologistes s'accordoient à placer le Commencement du regne de Cyrus sur les Medes & sur les Perses. (d) L'Histoire ne nous apprend point combien avoit duré la Guerre de Cyrus contre les Medes ni de quels Evenemens avoient eté remplis les 40 premieres années de sa Vie, & vous avez

⁽b) Diog. Laerci Lib. I. periand. (c) Cap. VIII. (d) Eufeb. prepar. Evang. Lib. X.

nine Tears at Babylon. This City was therefore taken in the 61st Tear of his Age, the 209th of Nabonassar, and the 539th

before Christ,

Sardis was taken, according to Sosicrates (2) in Diogenes Laertius, and according to (3) Solinus, in the 4th Year, of the 58th Olympiad; but according to Eusebius, in the first Year of that Olympiad: and consequently, either in the 545th or 548th Tear before Christ, and the 52d, or 55th Tear of Cyrus's Life.

He had reigned 30 Years over the Medes and Persians, according to Herodotus and Ctesias, and he was 40 Years old, according to Dinon, when he mounted the Throne; which fixes the beginning of his reign to the 188th Tear of Nabonassar, the first Tear of the 55th Olympiad, and the 560th

Tear before Christ.

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Eusebius (4) tells us, that all Chronologists agreed in placing the Beginning of Cyrus's reign over the Medes and Persians, in this Year of the 55th Olympiad. But Historians have neither told us, how many Years Cyrus's War with the Medes lasted, nor any particulars of what happened in the first forty Years of his Life. You are therefore at full Liberty to fill up this Space,

⁽²⁾ Diog. Laer. B. I. Periand. (3) Chap. VIII. (4) Præpar. Evang. B. X.

le champ libre pour imaginer tous ceux qui conviendront au but que vous vous étés proposé. Votre Chronologie est donc non seulement conforme à celle des Grecs, & des Perses, mais encore à celle des Babyloniens.

Xenophon a changé toute cette chronologie. Selon luy, Cyrus à l'age de douze ans va à la Cour de Medie, y reste 4 ans & revient a 16. Il entre à 17 dans la Classe des adolescens & y reste 10 ans. L'historien ajoute qu' Astyages mourut dans cet intervalle, ce qui est contraire à la Verité; car ce Prince regna jusques à l'an 560 qu'il fut Vaincu par Cyrus & ne mourut que quelques années aprés. Vous vous etes ecarté de Xenophon & vous avez bien sait.

Selon le meme Auteur, Cyrus agé de 28 ans passa en Medie a la tête d'une armée de 30 mille hommes, à 29 il soumit les Armeniens, à 30 il marcha contre les Lydiens & prit Sardis, & a 31 il se rendit maitre de Babylone vers l'année 567. Cette année qui est la 179 de Nabonassar est la 36 de Nabucodonosor qui regna encore sept ans, ces 7 ans joint aux 23 des quatre Roys qui ont regné a Babylone aprés luy sont les 28 années d'anachronisme dont j'ay parlé plus haut.

Le reste de la Chronologie de Xenophon est indisferent à votre ouvrage. Cet Historien with whatever you judge most proper to your Design; and your Chronology is not only agreeable to that of the Greeks and Persians, but likewise to that of the Babylonians.

Xenophon indeed has changed all this Chronology. According to him, Cyrus went to the Court of Media, at 12 Tears of Age, stayd there 4 Tears, returned in his sixteenth Tear, entered into the Class of the ΕΦηβοι or Young-men, in his seventeenth, and continued in it 10 Tears: To which he adds that Astyages died in this Interval. But this is not true; for that Prince reigned till he was conquer'd by Cyrus, in the Tear 560, and did not die till some Tears after. You have therefore done well, in not following Xenophon.

According to him, Cyrus enter'd Media, at the Head of 30000 Men, when he was 28 Tears of Age; subdued the Armenians, at 29; marched against the Lydians, and took Sardis, at 30; and made himself Master of Babylon, at 33, about the Tear 567. This is the 179th Tear of Nabonassar, and the 36th of Nabuchodonosor, who reigned seven Tears, after it. These 7 Tears, added to the 21 Tears of the four Kings, who reigned in Babylon after him, make the 28 Tears

of the Anachronism abovementioned.

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oen The rest of Xenophon's Chronology, is of no importance to your Work. He does

rien ne determine pas le temps de la mort de Mandane, ni de Cambyse, & vous a laissé une pleine liberté de placer ces Evenemens de la maniere la plus convenable à

votre plan.

La ville de Tyr ne sut prise que la 19 année de Nabucodonosor aprés un siege de 13 ans qui avoit commencé la septieme année du Regne de ce Prince, comme Joseph l'avoit lû dans les annales Pheniciennes. Le Prophete Ezechiel l'année meme de la prise de Jerusalem qui etoit la 18 de Nabucodonosor menace Tyr d'une ruine prochaine; donc elle n'etoit pas encore prise. Cyrus avoit alors 15 ans; Or comme le temps où il retrouve Amenophis à Tyr peut aller jusques à 15 années de plus; & comme les voyages de Cyrus se sont depuis la 28 jusques à la 32 année de son age, vous ne faites icy aucun anachronisme.

Nous n'avons aucun passage positif pour fixer le temps de la demence de Nabuco-donosor. Cette demence est constante par le temoignage de Daniel; & il y a beaucoup d'apparence qu'elle arriva vers la sin de sa vie. Voicy surquoy je me sonderois pour le prouver.

La deportation de Joachim arriva la 8 année du Regne de Nabucodonosor sur la Judée & la quatrieme de son regne à Ba-

bylone;

not determine the time of the Death, either of Mandana, or Cambyses; and you are therefore entirely at Liberty, to place these as will best suit with your Design.

The City of Tyre was not taken, till the 19th Tear of Nabuchodonosor, after a thirteen-Tears-Siege, which began the seventh Tear of that Prince's Reign, according to the Phoenician Annals, which Josephus had read. In the Year Jerusalem was taken, which was the 18th Tear of Nabuchodonofor; the Prophet Ezechiel threatens Tyre with approaching ruin; it therefore was not taken at that Time. Cyrus was then 15 Tears of Age. Now, as the Time when Cyrus met with Amenophis again at Tyre, might be about 15 Years later than this; and as the Travels of Cyrus are all placed between the 28th and 32d Years of his Age; you are therefore guilty of no Anachronism in this particular.

We have no where any express Passage, whereby to fix the Time of Nabuchodonosor's Madness. That he was mad, is certain, from Daniel: And it is very probable, it happened towards the End of his Life. My

Reasons for it are these.

Jehoiachin was carried into Captivity, in the 8th Tear of Nabuchodonosor's reign over Judea, and the 4th of his reign in Babylon; bylone; c'est à dire l'an 148 de Nabonassar, 600 avant J. Christ, & l'année meme de la

naissance de Cyrus.

Nous lisons dans Jeremie (a) & dans le . 4me livre des Roys (b) que la 37e année de la deportation de Joachim, Evilmerodac monta sur le Throne de Babylone & tira Joachim de prison pour l'admettre à sa Table, & le combler d'honneurs. Cette année etoit la 184º de Nabonassar, la 564º avant I. C. & la 37º de la Vie de Cyrus cependant Nabucodonosor etoit encore vivant puisqu'il n'est mort que l'an 186° de Nabonassar à la 30° de Cyrus. Donc non seulement Evilmerodac est monté sur le thrône du vivant de son pere, mais il gouvernoit sans le consulter avec assez d'Independance, pour ne pas craindre de l'irriter, en tenant une conduite opposée à la sienne, & en comblant d'honneurs un Prince qu'il avoit toujours retenu dans les fers. Berose donne 10 ans de Regne a ce Prince qu'il nomme Evilmaradoch. Le Canon astronomique luy en donne seulement deux & le nomme Ilova-L'Ecriture le fait monter sur le rodam. throne trois ans avant la mort de son pere.

Tous ces embarras disparoitront si l'on suppose que la demence de Nabucodono-

⁽a) Chap. LII. ver. 31. (b) Chap. XXV. ver. 27.

bylon; that is, the 148th Tear of Nabonassar, 600 Tears before Christ, and the Tear

Cyrus was born.

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We are told in Jeremiah (5) and in the (6) second Book of Kings that in the 37th Tear of Jehoiachin's Captivity, Evilmerodach ascended the Throne of Babylon, took Jehoiachin out of Prison, admitted him to his own Table, and bestowed many Honours upon him. This was the 184th Year of Nabonassar, the 564th before Christ, and the 37th of Cyrus's Age; at which time Nabuchodonosor was yet alive, since he did not die till the 188th of Nabonassar, and the 39th of Cyrus. Evilmerodach therefore did not only mount the Throne in his Father's Lifetime, but he governed without consulting him, and with so little Dependence upon him, as not to fear provoking him, by taking quite different Measures from his, and heaping Honours on a Prince, whom his Father had all along kept in Fetters. Berosus makes the Prince, whom he calls Evilmerodach to have reigned 10 Tears. The Astronomical Canon allows him but two, and calls him Ilovarodam. The Scripture places him upon the Throne, three Tears before the Death of his Father.

All these Difficulties will vanish, if we suppose, that Nabuchodonosor's Madness

⁽⁵⁾ Chap. lii. ver. 31. (6) xxv. 27.

for a commencé 8 ans avant sa mort & que des lors son fils Evilmerodac fut regardé comme Roy, se mit à la tête des Conseils, & gouverna l'Empire avec les ministres de son pere. Ces 8 ans joints aux deux qu'il regna seul apres la mort de Nabucodonosor font les dix ans de Berose. L'Ecriture sainte commence plû tard son regne, & sans doute du temps au quel il se debarrassa des ministres dont les conseils le gênoient : ce qui n'arriva que la troisieme année avant la mort de Nabucodonosor. La demence de ce Prince ne dura que sept ans, & ayant recouvert son bon sens, il gouverna par luy même & donna un Edit en faveur des Juifs qui est rapporté dans Daniel. Ou n'avoit jamais cessé de mettre son nom dans les actes publics; c'est pour cela que le Canon astronomique ne donne que deux ans de Regne à son fils Ilovarodam. Ce Canon avoit eté dressé sur les actes publics.

La demence de Nabucodonosor a dû produire de grandes revolutions à la Cour de Babylone, & nous pouvons nous en former une Idée, sur ce qui se passa à la Cour de France pendant celle de Charles VI. où les affaires etoient tantot entre les mains de sa femme, tantot entre celles de ses Enfans, tantot entre celles de ses Grands Seigneurs & des Princes de son Sang.

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began 8 Tears before his Death, and that his Son Evilmerodac was from that Time looked upon as King, placed himself at the Head of Affairs, and governed the Empire with his Father's Ministers. These 8 Tears, joined with the two he reigned alone, after his Father's Death, make up the 10 Years of Berosus. The Holy Scrip. tures begin his Reign later, doubtless from the Time that he removed the Ministers, who made him uneasy, which did not happen till the third Year before the Death of Nabuchodonosor. This Prince's Madness continued but 7 Years; after that Time he recovered his Senses, reassumed the government, and published an Edict in favour of the Jews, which is related in Daniel. His Name had all along been made Use of in the publick Acts; and for this Reason, the Astronomical Canon, makes his Son Ilovarodam to have reigned but 2 Tears. Canon was drawn up from the publick Acts.

Nabuchodonosor's Madness must have produced great Revolutions, in the Court of Babylon, and we may form an Idea of them, from what passed at the Court of France, during that of Charles VI: when the Management of Affairs was sometimes lodged in the Hands of the Queen, sometimes in those of the great Lords and Princes of

the Blood.

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Suivant cette Supposition egalement simple & necessaire la demence de Nabucodonosor sera arrivée l'an de Nabonassar 179, avant J. C. 599° & la 32°. année de la Vic de Cyrus. Ce Prince doit en avoir eté instruit, car cet Evenement etoit d'une gran-On ne peut meme douter de Importance. qu'il n'ait influé dans la Guerre des Medes & des Perses. Les Babyloniens etoient allicz des Medes & de leurs Roys, car Nabucodonosor avoit Epousé une Fille d'Astyages. Ils auroient pris quelque part a cette Guerre, sans la Mediation d'Amytis, qu'on peut supposer avoir travaillé à concilier les Medes & les Perses; fans la foiblesse du Gouvernement des Babyloniens causée par la demence de leur Roy; & sans les Divisions qui regnoient à la cour entre les differens Partis qui se disputoient la premiere Place dans les Confeils.

Le Spectacle d'un Conquerant si fameux reduit dans cet Etat deplorable etoit bien capable d'instruire Cyrus, & vous avez en grande Raison de ne le pas negliger. Cyrus revint de ces Voyages selon votre Chronologie vers la 32° année de son Age. La demence de Nabucodonosor etoit deja commencée. Il passe pres de sept ans dans la Perse gouvernant sous son pere. C'est pendant cet Espace de Temps qu'arrivent toutes les Intrigues entre Cyaxare & Sotanes; que Cambyse sait la Guerre aux Medes

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Upon this Supposition, which is both easy and necessary, Nabuchodonosor's Madness will have happened, in the 179 Year of Nabonassar, the 569th before Christ, and the 32d of Cyrus. This Prince must have been informed of that Event, for it was of great Importance to him to know it. It is not to be doubted, but it had its Influence in the War of the Medes and Persians. The Babyionians were allied to the Medes and their Kings: For Nabuchodonolor had married a Daughter of Astyages. They would have taken some Part in this War, (had it not been for the Mediation of Amytis; whom we may suppose to have laboured to reconcile the Medes and Persians;) the Weakness of the Babylonian Government; occasioned by the Madness of the King, and the Divisions which prevailed at Court, among the different Parties, who contended for the Direction of Affairs.

The Sight of so famous a Conqueror reduced to so deplorable a Condition, must have been a very proper Spectacle for the Instruction of Cyrus, and you had great Reason not to neglect it. He returned from his Travels, according to your Chronology, about the 32d Year of his Age, after Nabuchodonosor's Madness had already seized him. Cyrus spent 7 Years, under his Father's Government, in Persia, during which Time, all the Intrigues between Cyaxares and Soranes were carried on; Cambyses ba

Medes; qu'Astyages meurt & qué Cyrus va à Babylone pour negotier avec Amytis vers la fin de la Maladie de Nabucodonosor. Ce Temps est bien choisy pour rendre le Spectacle plus touchant & plus Instructif.

Votre Chronologie sur les Evenemens politiques & sur les Revolutions arrivées du Temps de Cyrus est donc parfaitement conforme à celle des Grecs, des Babyloniens, & des Hebreux. Examinons maintenant si les Grands Hommes que vous faites voir à Cyrus pendant ses Voyages ont eté ses Contemporains. Vous pouvez vous permettre un peu plus de Liberté dans le second cas que dans le premier.

Vous savez combien les anciens sont opposez entre eux sur le Temps où Zoroastre
a vêcu, ce qui vient sans doute de ce que
l'on a donné le nom de Zoroastre à tous
ceux qui ont resormé en disserens temps la
Religion des Mages: Le dernier est le plus
sameux de tous, & le seul qui ait eté connû
sous ce nom ou sous celuy de Zardouscht
par les Orientaux, Mr. Prideaux le sait Contemparain de Cambyse & de Darius sils
d'Hystaspe. Mais Il y à beaucoup d'apparence qu'il etoit un peu plus ancien.

Les Orientaux comme on le peut voir dans l'Ouvrage de Mr. Hydele font viure sous Gustaspes

made War with the Medes; Astyages died and Cyrus went to Babylon, to negotiate Affairs with Amytis, a little before Nabuchodonolor's Madness left him. This time was judiciously chosen, to make the Sight more affecting and instructive.

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lous spes Tour Chronology, with regard to political Affairs, and the Revolutions which happened in Cyrus's Time, is therefore perfectly agreeable to that of the Greeks, Babylonians, and Hebrews. Let us now enquire, whether the Great Men, whom you make Cyrus to have seen in his Travels, were his Cotemporaries. You may indeed be allowed a greater Liberty in this Case than in the former.

Tou know how the Ancients contradict one another with regard to the Time when Zoroaster lived; which doubtless proceeds from hence, that the Name of Zoroaster was given to all those, who, at different Times, reform'd the Religion of the Magi. The last of these was the most famous, and is the only one, who is known by that Name, or by the Name of Zardouscht, in the East. Prideaux makes him cotemporary with Cambyses, and Darius the Son of Hystaspes. But it is very probable he lived some Time before them.

The Eastern Writers, as may be seen, in Dr. Hyde's Work, make him to have lived by under

Gustaspes, ou Hystaspes pere de Darab qui est le Darius premier des Grecs. Ce Gustaspes etoit plus agé que Cyrus, & pouvoir etre le meme que celuy que vous faites son Gouverneur. D'où il suit necessairement que la reforme de la Religion des Mages a du le faire pendant le Regne de ce Prince, & que c'etoit alors que Zoroaster vivoit. La Reforme faite par Darius suppose que les Mages s'etoient arrogés une tres grande Autorité dont il les depouilla. Il altera meme la pureté de la Religion de Zoroastre par le melange de l'Idolatrie Eltrangere. Ce fut sous son Regne que le Culte d'Anaitis s'introduisit dans la Perse, & cela ne s'accomode pas avec les Hypotheses de Mr. Prideaux. Le party que vous avez pris est plus conforme à la suite de l'Histoire telle qu'elle resulte des faits qui fons communs aux Grecs, & aux Historiens Persans & Arabes.

Cyrus a pû epouser Cassandane à l'Age de 18 ans, & vivre avec elle neuf ou dix ans; de cette façon il a pû passer en Egypte vers la 29° Année de son Age. Votre Chronologie s'accorde parfaitement avec l'Age d'Amasis. Son Regne a siny de l'aven de tous les Chronologistes un an avant l'Expedition de Cambyse, c'est à dire vers l'an 525 avant J. Christ, & la 63° Olympiade. Herodote ne donne que 44 ans de durée

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under Gustaspes or Hystaspes, the Father of Darab, who is the first Darius of the Greeks. This Gustaspes was older than Cyrus, and may have been the same Person, whom you make his Governor. Whence it necessarily follows, that the Reformation of the Religion of the Magi must have been made during his reign, and that Zoroaster lived at that Time. The Reformation made by Darius supposes that the Magi had assumed to themselves very great Authority, which he took away from them. He likewise corrupted the Purity of Zoroaster's Religion, by a mixture of foreign Idolatry. In his Reign, the Worship of Anaitis was first brought into Persia, contrary to the Hypothefes of Dr. Prideaux. Your Scheme is more agreeable to the Course of the History, as it results from those Facts, which are related by the Persian and Arabian Historians, as well as by the Grecian.

Cyrus may have married Cassandana at 18 Tears of Age, and have lived with her nine or ten Tears; so that he may have travelled into Egypt, about the 29th Tear of his Age. Tour Chronology agrees exactly with the Age of Amasis. All Chronologists agree, that his Reign ended a Tear before Cambyses's Expedition, that is, about the 525th Tear before Christ, and the 63d Olympiad. Herodotus makes his Reign to have b4

durée au Regne d'Amasis, & par Consequent il le fait commencer en l'année 569 avant Jesus Christ & à la 52 Olympiade,

vers la 30e année de Cyrus.

Diodore qui donne 55 ans de Regne à Amasis suppose qu'il monta sur le Throne l'an 579 ou 580 avant l'Ere Chretienne, & la 20 année de l'Age de Cyrus: Mais ces deux Opinions sont faciles à concilier. Herodote a commencé le Regne d'Amasis à la fin de la Revolution qui le mit sur le Throne, & Diodore a compté du Commencement de sa Revolte.

Apries vivoit encore peu après la prise de Jerusalem puisque le Prophete Jeremie (a) predit sa mort sous le nom de Pharaon Hophra, comme un evenement qui devoit arriver dans peu de Temps. Cette année est la 589 avant J. C. & la 63° avant la sin d'Amassis, & montre que les Divisions de l'Egypte avoient deja commencé. Dans votre Système Amassis etoit maitre tranquille de toute l'Egypte lors que Cyrus y passa, & il y avoit deja plusieurs années qu'Apries etoit mort. Ce qui est conforme à l'Histoire profane & sacrée; Cyrus ayant 28 à 30 ans lors de ses Yoyages.

La Chronologie Grecque souffrira un peu plus de difficulté, mais l'anachronisme ne passera pas 12 ou 14 ans.

⁽a) Chap. XLIV. ver. derni.

lasted 44 Years; and consequently places the beginning of it in the 569th Year before Christ, and the 52d Olympiad, and about

the 30th Year of Cyrus.

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Diodorus indeed, who makes Amasis to have reigned 55 Tears, supposes that he ascended the Throne in the 579th, or 580th Tear before Christ, and the 20th Tear of Cyrus's Age: But these two Opinions are easily reconciled. Herodotus begins Amasis's reign at the end of the Revolution, which placed him on the Throne, and Diodorus at the beginning of his Revolt.

Apries must have lived but a little time after the taking of Jerusalem, since the Prophet Jeremiah, (7) foretells his Death, under the Names of Pharaoh Hophra, as what must soon happen. Jerusalem was taken in the Year 589 before Christ, and the 63d before Amasis's Death, which shews that the Troubles in Egypt were already begun. According to your System, Amasis governed all Egypt, in Tranquillity, when Cyrus went thither; and Apries had already been dead several Years; which is agreeable both to prophane and sacred History. Cyrus being between 28 and 30 Years of Age when he Travelled.

The Greek Chronology indeed will not be so easily reconciled to yours; but the A-

⁽⁷⁾ xliv. the last Verse.

Chilon etoit deja avancé en Age au Temps de la 52e Olympiade ainsy que le rapportoit Hermippus cité par Diogene Laerce; () cette Olympiade commença l'an 573 avant J. C. & finit l'an 570, la 30° année de Cyrus. Le Temps de son Ephorat est posterieur, Pamphyla le plaçoit à la 56e Olympiade, mais ce passage est manifestement Corrompû. L'anonyme Auteur de la Chronologie des Olympiades determine le Temps de la Magistrature de Chilon par celuy de l'Archontat d'Euthydemes à Athenes, c'est a dire par l'année 81 avant le passage de Xerxes selon la Chronologie (9) des Marbres d'Arondel. Ce qui donne l'an 561 avant J. Christ, & la 38 année de Cyrus, ce qui s'accorde parfaitement avec votre Chronologie; çar huit ans auparavant, Cyrus a pû voir Chilon en passant à Sparte, à l'Age de 30 ans.

Periandre mourut, selon Sosicrate (d) à la fin de la 48 Olympiade l'an 585, & la 169 année de Cyrus. Les Anciens nous apprennent qu'il avoit regné 40 ans & qu'il avoit commencé à fleurir vers la 380 Olympiade. Vous reculez la fin de sa Vie de 12 ou 14 ans, mais comme vous ne le faites que pour

⁽b) Diogene Laerce Liv. I. (c) Marm. Oxon. Chron. Epoch. (d) Diog. Laerce. Liv. I.

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nachronism, will not exceed 12, or 14. Years.

Chilo was, according to Hermippus, as quoted by () Diogenes Lacrtius, advanced in Age, at the time of the 52d Olympiad. This Olympiad began in the 573d Year before Christ, and ended in the 570th, which was the 30th of Cyrus. This was before his Ephorate, which Pamphyla places in the 56th Olympiad, but this passage is manifestly corrupted. The Anonymous Author, of the Chronology of the Olympiads, fixes the time of the Magistracy of Chilo, to that of the Archonship of Euthydemes, at Athens; that is, to the 81st Year before Xerxes's passage into Asia, according to the Chronology of the (9) Arundelian Marbles. This was the soift Year before Christ, and the 38th of Cyrus, which agrees perfectly well with your Chronology; for Cyrus might have seen Chilo 8 Tears before, as he went to Sparta, and when he was 30 Years of Age.

Periander died, according to (°) Sosicrates, at the end of the 48th Olympiad, the 585th Tear before Christ, and the 16th of Cyrus. The Ancients tellus he had reigned 40 Tears, and began to flourish about the 38th Olympiad. You postpone his Death 12, or 14 Years; but as you do this, only to

⁽⁸⁾ B. I. (9) Marm. Oxon. Chron. Epoch. 42. (10) Diog. Laert. B. 4.

rendre Cyrus temoin de sa mort desesperée; L'Anachronisme fait une beauté, & il est

dailleurs peu Important.

La Royauté de Pisistrate sur les Atheniens n'a commençé que l'an 560 avant | Christ 71 ans avant la Battaille de Marathon selon Thucydide (e) & 100 ans avant la Tyrannie des 400 à Athenes. Cyrus avoit alors 40 ans; ce n'est qu'un Anachronisme de 9 à 10 ans. Il n'y en a point à legard de Solon. Son Archontat & sa Reformation du Gouvernement d'Athenes sont de l'an 597 & la 3º année de l'Olympiade 46°. (f) Il passa un Temps considerable à Voyager & ne revint à Athenes que dans un age avancé qui ne luy permettoit plus de se mêler des Affaires publiques. Il mourut agé de 80 ans, la seconde année du Regne de Pisistrate selon Phanias d'Erese, & la 41e année de la Vie de Cyrus. Ce Prince a tres facilement pû s'entretenir avec luy neuf ou dix ans auparavant.

Vous devez etre egalement tranquille sur le Synchronisme de Pythagore & de Cyrus. Denys d'Halicarnasse nous apprend (8) que ce sut seulement vers la 50° Olympiade qu'il

⁽e) Lib. VI. p. 442, 452, & Lib. VIII. p. 601, Arist. pol Lib. V. p. 12. (f) Diog. Laerce. & Plutar. Vie de Solon. (g) Den. d'Hal. Liv. 12.

make Cyrus a Witness of his desperate Death, the Anachronism is a Beauty, and

is, otherwise, of little Importance.

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Pisistratus's reign over the Athenians did not begin, till 560 Years before Christ, 71 before the Battle of Marathon, according to Thucydides, (11) and 100 before the Tyranny of the 400, at Athens. Cyrus was then 40 Years old; so that your Anachronism here is only of 9, or 10 Years. And with regard to Solon, you are guilty of no Anachronism at all. His Archonship and his Reformation of the Government of Athens, was in the Year 597 before Christ, and the 3d Tear of (12) the 46th Olympi-He spent a considerable Time in travelling, and did not return to Athens, till he was advanced in Years; which would not suffer him to be concerned in publick Affairs any more. He died at the Age of 80 Years, in the second Year of Pisistratus's reign, according to Phanias of Eresa; and in the 41st Year of Cyrus: Who might therefore have conversed with him, nine or ten Tears before.

Tou ought likewise to give your self as little concern about the bringing Pythagoras and Cyrus together. Dionysius Halicarnasseus tells us, (13) that the former went

⁽¹¹⁾ B. VI. p. 449, 452. and B. VIII. p. 601. Arist. Pol. B. V. p. 12. (12) Diog. Lacr. and Plut. Life of Solon. (13) D. Hal. B. XII.

passa en Italie, c'est adire vers l'an 577. Le sert du mot (environ) Kara, ce qui montre que ce terme se peut etendre. En effet Diogene Laerce nous montre qu'il fleurisfoit vers la 60° Olympiade. C'est a dire 40 ans après, & en prenant cela du Temps où il est mort agé de 80 ans, il auroit eu jo ans lors qu'il passa en Italie & seroit né vers l'an 520. Si le Philosophe Pythagore. etoit le meme que celuy qui se presenta aux Jeux Olympiques pour Combattre parmy les Enfans & qui ayant eté rejetté demanda à etre receu parmy les Hommes, & remporta le prix la 48º Olympiade, il avoit 16 ou 17 ans en 585 & n'etoit gueres plus Agé que Cyrus. C'est le Sentiment de Mr. Bentley qui peut se desendre malgré les Objections, qu'on luy a faites. Mais sans entrer dans cette discussion, il vous suffit que Pythagore ait eté de retour de ses Voyages. & en etat de conferer avec Cyrus, lors que ce Prince passa dans la Grece en 565. Or. c'est ce que l'on ne sauroit vous resuser dans aucun de ces Systemes qui partagent les savans sur le Temps de Pythagore.

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into Italy, about the soth Olympiad, that is, about the 577th Year before Christ. He makes use of the Word nata, (about) which shews that this date need not be strictly taken. And indeed, Diogenes Laertius shews us, that he flourished about the 60th Olympiad, that is, about 40 Years after; which if we understand of the Time of his Death, which was at the Age of 80, he will then have been 50 Years old, when he went into Italy'; and he will appear to have been born, about the 520th Year before Christ: if Pythagoras the Philosopher bethe same with him, who offered to fight, at the Olympic Games, among the Children, and upon being rejected, desired to be received among the Men, and gained the Prize, in the 48th Olympiad. He was 16 or 17, in the Year 585 before Christ, and was scarce older than Cyrus. This is the Opinion of Dr. Bently, who is able to defend himself against all the Objections, which have been made to him. But, without entering into this Dispute, it is sufficient for your Vindication, that Pythagoras was returned from his Travels, and capable of conferring with Cyrus, when this Prince went into Greece, in the Year 565 before Christ; which cannot be denied, on any of the different Systems, which the Learned have formed, concerning the Time of Pythagoras's Life.

Vous êtes encore fondé à le mettre aux mains avec Anaximandre. Ce Philosophé a dû voir Pythagore quoy qu'il fut plus agé que luy, ayant 64 ans la seconde année de la 48° Olympiade, selon le temoignage d'Appolodore dans Diogenes Laerce. C'est à dire l'an 585. Et c'est encore une Beauté dans votre ouvrage de voir le jeune Pythagore triomfer des Sophismes du Materialiste. On ne peut douter que le Philosophe Milesien n'ait eté le premier Auteur de la Doctrine des Atomistes. Selon le temoiguage d'Aristote (a), de Ciceron (b), de Plutarque (c), & de Simplicius (d), le τὸ ἀπείgov d'Anaximandre etoit une Matiere infi-Sa Doctrine est la meme que celle nie. de Spinoza.

Vous voyez, Monsseur, que la Complaifance n'avoit aucune part à l'Approbation que j'ay donnée à la Chronologie de votre ouvrage. Vous n'aviez pas besoin d'une attention si scrupuleuse au Vray, vous pouvez vous contenter du vray semblable. La Nature de votre ouvrage n'en exigeoit pas d'avantage. Jesuis persuadé cependant que cette Exactitude ajoutera de nouvelles beautes aux yeux de ceux qui sont instruits de l'anciCO

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⁽a) Phis. Liv. I. Cap. 4. (b) De Nat. Deor. Lib. I. (c) Placit. Phil. Lib. I. Cap. 3. (d) Comm. in Epict.

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Tou have likewise good reason for bringing him into a dispute with Anaximander. This Philosopher must have seen Pythagoras though he was older than he, being, according to Apollodorus in Diogenes Laertius 64 Tears of Age, in the 2d Tear of the 48th Olympiad, that is in the Year 585 before Christ. And it is likewise a Beauty in your Work to see the young Pythagoras triumphing over the Sophistry of the Materialist. It is not to be doubted, but the Milcsian Philosopher was the first Inventor of the Doctrine of the Atomists. According to (14) Aristotle, (15) Cicero, (16) Plutarch, and (17) Simplicius, the το απειρον of Anaximander, was an infinite matter. His Doctrine is the same with that of Spinoza.

Thus you see, Sir, that Complaisance has no part, in my Approbation of the Chronology of your Book. You need not have adhered so scrupulously to Truth, you might have contented your self with Probability. The nature of your Work did not require more. Nevertheless this Exactness will, I am persuaded, give it new Beauties, in the Opinion of those who are versed in ancient History. Exactness is not necessarily

excluded

⁽¹⁴⁾ Phys. B. I. Ch. 4. (15) De Nat. Dior. B. I. (16) Placit. Phil. B. I. Ch. 3. (17) Comment. in Epict.

ent Histoire, l'Exactitude n'est pas incompatible avec l'Agrement, & ne produit la Secheresse que dans les Esprits froids & pesants.

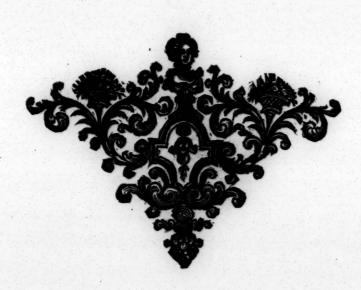
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excluded from Works of Wit and Imagination; It produces Driness, only when a Writer is of a cold and heavy Genius.

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The TRAVELS of CRESS 281 in his Glory, to renew do Face of the Earth, and reflects the fill years to its primitive Brighter (725-42) Spinis, in Heaven Dairige and in Hell between the Holl more before him and will be accepted muz.i तर वें केंद्र किया 100 and Chance I the Aleberta
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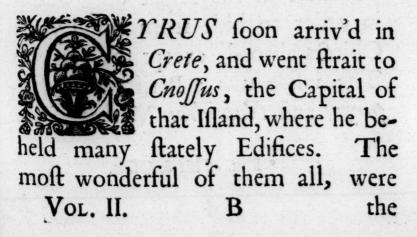
THE

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BOOK VI.



the famous Labyrinth made by Dadalus, and a Temple of Jupiter Olympius. The Cretans represented that God without Ears, to denote that the Sovereign Lord of the Universe has no need of bodily Organs to hear the Complaints and Prayers of his Creatures *.

This magnificent Building stood within a large Enclosure, in the midst of a sacred Wood. The Entrance into it was through a Portico of twenty Pillars of Oriental Grenate. The Gate was of Brass, finely carv'd. Two large Figures adorn'd the Portal, the one representing Truth, the other Justice. The Temple was an immense Arch, which let in the Light only above, in order to hide from the Eye all Objects abroad, except the Heavens. The inside was a Peristyle of Porphyry and Numidian Marble.

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^{*} Plut. of Isis & Osiris.

At certain Distances one from another, were several Altars consecrated to the Celestial Gods, with the Statues of Terrestrial Divinities between the Pillars. The Dome was cover'd on the outside with Plates of Silver, and adorn'd on the infide with the Images of Heroes, who had been deify'd for their Merit.

Cyrus enters this Temple. The Silence and Majesty of the Place fill him with Awe and Respect. He prostrates himself, and adores the Divinity present. He had learnt from Zoroaster, that the Jupiter of the Greeks was the same with the Oromazes of the Persians, and the Osiris of the Egyptians.

He then cast his Eye over all the Wonders of Art which were to be seen in this Place. He was less struck with the Richness and Magnificence

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of the Altars, than with the Nobleness and Expression of the Statues. As he had learnt the Greek Mythology, he could easily distinguish all the Divinities by their Attributes, and discern the Mysteries of Religion, in the allegorical Figures which were before him.

That which drew his Attention more especially, was to see that each of the Celestial Deities held in his Hand a Tablet of massy Gold, upon which were written all the exalted Ideas of Minos upon Religion. They were the Answers which different Oracles had given that Lawgiver, when he consulted them about the Nature of the Gods, and the Worship they requir'd.

Upon that of Jupiter Olympius were to be read these Words: I give Being, Life and Motion, to all Creatures*.

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Upon that of Pallas; The Gods make themselves known to the Heart, and conceal themselves from those who endeavour to comprehend them by the Understanding alone †.

Upon that of the Goddess Urania; The Divine Laws are not Chains to fetter us, but Wings to raise us to the bright Olympus ††.

Upon that of the Pythian Apollo, was this antient Oracle: The Gods take less Delight to dwell in Heaven, than in the Soul of the Just, which is their true Temple +4.

While Cyrus was meditating on

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^{*} Verse of Epimenides cited by St. Paul.

‡ Plato's Timæus. † Ibid.

†† Plato's Banquet. †† Hierocles on the Golden Verses of Pythagoras.

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the sublime Sense of these Inscriptions, a venerable old Man enters the Temple, prostrates himself before the Statue of Harpocrates, and remains there a long time in prosound Silence. Cyrus suspects it to be Pythagoras, but dares not interrupt his Devotion, and continues to read what he sees written upon the golden Tablets.

Pythagoras, (for it was he,) having paid his Homage to the Immortals, rifes, and perceives the two Strangers. He imagines, that in the Air and Mien of Cyrus, he fees the fame Marks which Solon had describ'd, when he gave him Notice of the young Prince's Departure for Crete. He accosts him with a Salutation, makes himself known, and quickly understands that it is Cyrus.

The Samian Sage, that he might no longer interrupt the Silence, which ought out cat mo

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ought to be observed in a Place dedicated to the Adoration of the Immortal Gods, led Cyrus and Araspes into the sacred Wood adjoining to the Temple.

Cyrus then said to him, 'That ' which I have seen upon the golden ' Tablets, gives me a high Notion of your Religion: I have made ' haste to come hither, not only to ' be instructed in the Laws of Minos, but to learn from you the ' Doctrine of Orpheus about the 'Golden Age. I am told, that it ' resembles that of the Persians, con-' cerning the Empire of Oromazes, ' and that of the Egyptians, relating ' to the Reign of Osiris. 'Tis a ' Pleasure to see the Traces of those ' great Truths in all Nations. 'Vouchsafe to unfold to me your ' antient Traditions.

Solon, reply'd Pythagoras, ac-B 4 quainted ' quainted me with your Departure

for this Island. I was going to

' Croton, but I have put off my

'Voyage, to have the Pleasure of

' seeing a Hero, whose Birth and

'Conquests have been foretold by

' the Oracles of almost all Nations.

'I will conceal nothing from you of the Mysteries of Wisdom, because

'I know that you will one Day be

' the Lawgiver of Asia, as well as

' its Conqueror.'

After this they sat down near a Statue of Minos, which was in the midst of the sacred Wood, and the Philosopher rehears'd to them all the Mythology of the first Greeks, making use of the poetick Style of Orpheus, which by its Paintings and Images render'd sensible the sublimest Truths.

' * In the Golden Age, the Inha-

* See the Disc. p. 93, &c.

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' bitants of the Earth liv'd in a per-' feet Innocence. Such as are the ' Elysian Fields for Heroes, such was ' then the happy Abode of Men. 'The Intemperances of the Air, and ' the War of the Elements, were ' unknown. The North Winds were ' not yet come forth from their deep ' Grotto's. The Zephyrs only en-' liven'd all Things with their foft ' and gentle Breezes. Neither the ' scorching Heats of Summer, nor ' the Severities of Winter, were ever felt. The Spring, crown'd with ' Flowers, and the Autumn, loaded ' with Fruits, reigned together. Death, ' Diseases and Crimes, durst not ap-

'Sometimes these sirst Men, reposing themselves in odoriferous
Groves, upon the ever-verdant
Turf, tasted all the purest Pleasures of Love and Friendship. Sometimes they sat at the Table of the
Gods,

' proach these happy Places.

Gods, and were feafted with Nec-' tar and Ambrosia; at other times ' Jupiter, attended by all the Divi-' nities, harness'd his wing'd Chariot, and conducted them above the Heavens. The Poets have not celebrated, nor known that highest Place. It was there that Souls be-' held Truth, Justice, and Wisdom ' in their Source. It was there that, ' with the Eyes of the pure Spirit, ' they contemplated the first Essence, of whose Brightness, Jupiter, and the other Gods, are but so many Rays. There they were nourished ' with beholding that Object, till being no longer able to support its 'Splendor, they descended again to their ordinary Abode.

'The Gods, at that time, frequented the Gardens of Hesperia, and took a Pleasure in conversing with Men. The Shepherdesses were loved by the Gods, and the Goddesses

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Goddesses did not disdain the Love of Shepherds. The Graces accompanied them every where, and these Graces were the Virtues themselves. But, alas! this Golden Age was of no long Duration.

'One Day Men neglected to fol-' low Jupiter's Chariot, and staid ' in the Fields of Hecate, got drunk ' with Nectar, lost their Taste for ' pure Truth, and separated the Love of Pleasure from the Love of Or-' der. The Shepherdesses viewed ' themselves in Fountains, and be-' came enamour'd of their own Beau-' ty. Each had her Thoughts whol-' ly taken up about her self. Love ' return'd no more upon Earth, and ' together with him all the Celestial ' Divinities disappear'd. The Syl-' van Gods were changed into Satyrs, ' the Napææ into Bacchæ, and the ' Nayads into Syrens. The Vir-! tues and the Graces were no longer ' the

the same; and Self-love, the Parent of all Vices, begot Sensuality,

the Source of all Miseries.

' All Nature is transformed in this lower Sphere. The Sun has ' no longer the same Force, nor the ' same Mildness: Its Light is obscured. The Earth contracts a thick, dark, and ugly Crust. The Gar-' dens of Hesperia vanish; our Globe falls to ruins; the Abyss is open'd, and over-flows it. It is ' divided by Seas, into Islands and Continents. The fruitful Hills become craggy Rocks, and the de-' lightful Vallies frightful Precipices. ' Nothing remains but the Ruins of ' the old World drown'd in the Waters.

' The Wings of the Soul are clipt. Its subtile Vehicle is broken; and Spirits are precipitated into mortal Bodies, where they undergo divers Transty,

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Ged of their Crimes by expiatory Pains. It was thus that the Iron Age succeeded to the Golden, and it will last ten Thousand Years; during which time Saturn conceals himself in an inaccessible Retreat: But in the End, he will resume the Reins of his Empire, and restore Order to the Universe. All Souls will then be re-united to their Principle.

'This, continued Pythagoras, is the Allegory by which Orpheus and the Sibyls have made us understand the first Condition of Man, and the Misery into which he is fallen. Our mortal Body is the Disgrace of our Nature, and the Disgrace of our Heart is an evident Proof of our being degraded.'

'I perceive, said Cyrus, that in the main the Principles of Zoro'after,

the same. All their Allegories abound with the sublimest Truths. Why then will your Priests reduce all to an outward Worship? They have spoken to me of Jupiter, only as of a Law-giver, who promises his Nectar and Ambrosia, not to solid Virtues, but to the Belief of certain Opinions, and the Observance of some Ceremonies, which are of no use, either to enlighten the Mind, or to purify the Heart.

'The Corruption and Avarice of the Priests, reply'd Pythagoras, is the Source of all these Mischiefs. The Ministers of the Gods, who were established at first to make Men good, turn the Priesthood into a vile Trade. They stick to the outward shew of Religion. Vulgar Minds, not understanding the mysterious Meaning of the sacred Rites, fall into a gross Superstition,

' tion, while bold and inconsiderate 'Men give themselves up to an Ex' cess of Impiety.

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'This is the Source of the different Sects which fill all Greece. Some despise even the purest Antiquity; others deny the Necessity of an outward Worship; others attack the eternal Wisdom, because of the Evils and Crimes which happen here below. Anaximander, and his audacious School, actually spread abroad at this time throughout Greece, that Nature and God are the same thing. Every one forms a System after his own Fashion, without respecting the Doctrine of the Antients.

When Cyrus heard him name A-naximander, he said to him, 'I have 'been inform'd of the Cause of your 'Disgrace and Exile; but have a 'great Desire to know the Particu-'lars

' lars of your Dispute with the Mi-

' lesian Philosopher. Tell me in

'what Manner you combated his

Doctrine. It will perhaps be of

' use to preserve me from those dangerous Maxims. I have already

feen at Echatan several Magi, who

' talk the same Language with Anax-

' imander. The Errors of the hu-

' man Mind are pretty near the

' same, in all Countries and in all

'Times.'

'The Particulars of that Dispute, answerd Pythagoras, will be long; but I shall not affect to shorten

' them, lest I should become ob-

c scure.

'Upon my Return to Samos, continued the Philosopher, after my

' long Travels, I found that Anax' imander had already spread every

where his impious Doctrine. The young People had embrac'd it; the

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Taste of Novelty, the Inclination to flatter their Passions, the Vanity of thinking themselves wiser than other Men, had blinded their Understandings and drawn them into those Errors.

'In order to prevent such Mischiefs, I attack'd the Principles of the Milesian. He made me be cited before a Tribunal of Pontiffs in a Temple of Apollo, where the King and all the Grandees were assembled. He began by representing my Doctrine under the most odious Form, gave false and malicious Turns to my Words, and endeavoured to make me sufpected of the Impiety of which he himself was guilty. I then rose and spoke in the following Manner:

'O King! Image of the great 'Jupiter! Priests of Apollo! and 'you Princes assembled! Hearken to Vol. II. C me,

me, and judge of my Innocence. I ' have travell'd among all the differ-' ent Nations of the Universe, to ' learn Wisdom, which is only to be found in the Tradition of the Antients. I have discover'd, ' that from the Origin of Things, ' Men ador'd but one sole, eternal ' Principle; that all the Gods of ' Greece are but different Names to ' express the Attributes of the Di-' vinity, the Properties of Nature, or the Virtues of Heroes.

'I find that it is a stedfast Max-' im in all Nations, that Men are not what they were in the Golden ' Age; that they are debas'd and degraded; and that Religion is the only Means to restore the Soul to ' its original Grandeur, to make its Wings grow again, and to raise it to the atherial Regions, from whence it is fallen.

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'It is necessary first to become 'Man, by civil and social Virtues, 'and then to resemble the Gods, by that Love of absolute Beauty and 'Perfection, the Love of Virtue for 'it self. This is the only Worship 'worthy of the Immortals, and this 'is all my Doctrine.

' Anaximander then rose in the ' midst of the Assembly, and said. Py-' thagoras destroys Religion by his ' Refinements. His Love of Perfecti-' on is a Chimera. Let us consult ' Nature, let us search into all the ' secret Recesses of Man's Heart, ' let us interrogate Men of all Na-' tions; we shall find, that Self-love ' is the Source of all our Actions, ' our Passions, and even of our Vir-' tues. Pythagoras loses himself in 'his refin'd Reasonings. I keep to ' simple Nature, and there I find my ' Principles. The Feeling and Sen-' timent

'timent of all Hearts, authorizes my Doctrine, and this kind of Proof is the shortest and most convincing.

'Anaximander, answer'd I, sub'stitutes irregular Passions in the
'Room of noble Sentiments. He
'affirms boldly, but he proves no'thing. This is not my Method;
'my Proofs are these:

'The Soul is a Particle of the Divine Nature, and therefore may imitate the Gods. The Gods do good for the sole Love of Good; consequently she may love it as they do. Such was the primitive Nature of Man. Anaximander cannot deny it without over-throwing Religion.

'This Doctrine has an Influence upon all the social Duties. If we can love nothing but with reference to

to our selves, each Member of Society will come by Degrees, to ' consider himself, as an independent ' Being, made for himself. There ' will be no Reason to sacrifice pri-' vate Interest to publick Good. No-' ble Sentiments and heroick Virtues ' will be destroy'd. Nor is this all: ' Every conceal'd Crime will soon be authoriz'd. If Virtue be not ' amiable for it self, each Man will ' forsake it, when he can hide him-' self from the Eyes of the Publick. ' He will commit all Crimes with-' out Remorse, when Interest carries ' him to it; and he is not with-held

' by Fear: And thus is all Society 'dissolv'd. Whether therefore you 'consider Religion or Policy, both 'conspire to prove my Doctrine.

'Here Anaximander answer'd. Py'thagoras is not only unacquainted
'with human Nature, but is likewise ignorant of the History of the
C 3 'Gods.

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22 The TRAVELS of CYRUS.

Gods. He says, that we must resemble them. They swim in Delights above, and nothing disturbs
their Repose. To imitate them,
we likewise must love Pleasure. They give us Passions, only that we may satisfy them.
Jupiter himself shews us an Example. Pleasure is the great Law,
both of mortal and immortal Natures. Its attractive Force is irresistible, and it is the only moving
Spring of Man's Heart.

We always love with Pleasure, answer'd I, but we do not always love for the sake of Pleasure. We may love Justice for the Good which it procures us, and we may also love it for it self. It is this which makes the Difference between heroick and common Virtue. The true Hero does noble Actions from noble Motives.

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' O Samians! Anaximander endeavours not only to cloud your ' Minds, but to corrupt your Man-' ners. He deceives you by stick-' ing to the literal Sense of your ' Mythology. The Gods, who are ' exempt from human Weaknesses, ' do not descend upon Earth to satis-'fy their Passions. All that wise ' Antiquity tells us of the Amours of Jupiter and the other Divinities, are but Allegories, to represent the pure Commerce of the ' Gods with Mortals in the Golden ' Age. But the Poets, who seek ' only to please, and to strike the ' Imagination, by heaping Wonders 'upon Wonders, have disfigured ' your Mythology by their Fictions.

'Anaximander then interrupting me, cry'd out, Will you suffer, O 'Samians! your Religion to be thus destroy'd, by turning its My-C 4 fteries

ftroying Superstition.

fteries into Allegories, blaspheming against your Poets, and denying the most undoubted Facts of Tradition? Pythagoras overthrows your Altars, your Temples, and your Priesthood, that he may lead you to Impiety, under pretence of de-

'A confused Murmur immediately rose in the Assembly. They were divided in their Sentiments. The greatest part of the Priests treated me as an impious Person, and an Enemy of Religion. Perceiving then the deep Dissimulation of Anaximander, and the blind Zeal of the People, who were deluded by Sophistry, it was impossible for me to contain my self; and raising my Voice, I said,

hearken to me for the last time. I would not at first lay open the Mysteries

Mysteries of Anaximander's monstrous System, nor endeavour in a publick Assembly to render his Person odious, as he has endeavoured to do mine. But now that I see the Abyss into which he seeks to lead you, I can no longer be silent, without betraying the Gods and my Country.

'Anaximander seems to you to be zealous for Religion, but in re- ality he endeavours to destroy it. Hear what his Principles are, which he teaches in secret to those who will listen to him,

In the fruitful Bosom of an infinite Matter, every thing is produc'd by an eternal Revolution of Forms. The Destruction of some is the Birth of others. The different ranging of the Atoms makes the different Sorts of Minds: But all is dissipated and plung'd again into

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' into the same Abyss after Death. ' According to Anaximander, that ' which is now Stone, Wood, Me-' tal, may be dissolv'd into Water, 'Air, pure Flame, and reasonable Soul. This is the eternal Circle in which the Atoms roll. According to him, our own idle Fears ' have dug the infernal Pit, and our own scared Imagination is the Source of those famous Rivers which flow ' in gloomy Tartarus. Our Superfition has peopled the Celestial Regions with Gods and Demi-Gods, and it is our Vanity which makes us imagine that we shall one Day drink Nectar with them. ' According to him, Goodness and 'Malice, Virtue and Vice, Justice ' and Injustice, are but Names which we give to Things, as they please or displease us. Men are born vicious or virtuous, as Bears are born fierce, and Lambs mild. All is the Effect of an invincible

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Fatality, and we think that we chuse, only because the Sweetness of Pleasure hides the Force which irresistibly draws us. This, O Samians! is the dreadful Precipice to which he would lead you.

' While I am speaking the Gods declare themselves. The Thunders rattle, and the impetuous Winds mix and confound the Ele-' ments. The whole Assembly is ' fill'd with Horror and Dread. I ' prostrate my self at the Foot of ' the Altar, and cry out, O Celestial 'Powers! give Testimony to the 'Truth, the Love of which you a-' lone inspire. Immediately the Storm ' is succeeded by a profound Calm. ' All Nature is hush'd and silent. A ' divine Voice seems to come from ' the furthermost part of the Tem-' ple, and to say; The Gods do good for the sole Love of Good. You cannot

' cannot bonour them worthily, but by resembling them *.

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' The Pontiffs, the Priests, and the Multitude, who were more struck with the Prodigy than they had been with the Truth, chang'd their ' Sentiments, and declar'd in my ' Favour. Anaximander perceived ' it, and hiding himself under a new ' kind of Hypocrify, said to the ' Assembly, The Oracle has spoken, ' and I must be silent. I believe, but I am not yet enlighten'd. My ' Heart is touch'd, but my Underflanding is not yet convinced. I desire to discourse with Pythagoras in private, and to be instruct-' ed by his Reasonings.

'Being moved and affected with Anaximander's seeming Sincerity,

^{*} Hier. on the Golden Verses of Pythagoras.

I embraced him in the Presence of the King and the Pontiss, and conducted him to my own House. The impious Wretch imagining that it was impossible for a Man of Sense not to think as he did, believ'd that I affected this Zeal for Religion, only to throw a Mist before the Eyes of the People. We were no sooner alone, than he changed his Style, and said to me,

'The Dispute between us is reduc'd to this Question; Whether the Eternal Nature acts with Wisdom and Design, or takes all Sorts of Forms by a blind Necessity.

Let us not dazzle our Eyes with vulgar Prejudices. A Philosopher cannot believe but when he is forced to it by a compleat Evidence. I reason only upon what I see; and I see nothing in all Nature but an immense Matter, and an infinite

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' Activity. This active Matter is eternal. Now an infinite active · Force must in an eternal Duration of Necessity give all sorts of Forms to an immense Matter. The Universe, such as we see it, is one of those Forms. It has had others, and it will take new ones. Every ' thing has chang'd, and does change, and will change; and this is enough to account for the Production not only of this World, but of innu-' merable Worlds.

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What you offer, reply'd I, is ' nothing but Sophistry instead of ' Proof. You see nothing in Na-' ture, say you, but an infinite Activity and an immense Matter. I 'allow it: But does it follow from ' thence, that the infinite Activity is 'a Property of Matter? Matter is ' eternal, (add you) and it may be 6 so, because the infinite Force which ' is always acting, may have always f produced

' produced it: But do you conclude ter is ' from thence that it is the only ex-Etive ' isting Substance? I shall agree also ation ' that an all-powerful Force may in orms an eternal Duration give all forts Uni-' of Forms to an immense Matter. ne of But is this a Proof that that Force hers, ' acts by a blind Necessity, and withvery ' out Design. Tho' I shou'd admit nge, ' your Principles, I must deny your ugh ' Consequences, which seem to me not 'absolutely false. My Reasons are nu-

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'The Idea which we have of Matter, does not necessarily include that of Astivity. Matter does not cease to be Matter when in a perfect Rest. It cannot restore Motion to it self when it has lost it. From thence I conclude, that it is not active of it self, and consequently that infinite Force is not one of its Properties.

' Further,

Further, I perceive in my self ' and in several Beings with which I am encompass'd, a reasoning Prin-' ciple which feels, thinks, compares and judges. Now it is absurd to sup-' pose that Matter without Thought and Senfation, can become sensible and intelligent, meerly by Shifting its Place. There is no Connection between these Ideas. I allow that ' the Quickness of our Sensations de-' pends often upon the Motion of ' the Humours in the Body; and ' this proves that Spirit and Body ' may be united, but by no Means ' that they are the same; and from the whole I conclude, that there is ' in Nature another Substance be-' fides Matter, and consequently that there may be a Sovereign Intellect, ' much superior to yours, to mine, ' and to all those with which we are 'acquainted.

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'In order to know whether there ' be such an Intellect, I run over all ' the Wonders of the Universe. I ' observe the Constancy and Regu-' larity of its Laws, the Fruitfulness and Variety of its Productions, ' the Connection and Agreement of ' its Parts, the Conformation of A-' nimals, the Structure of Plants, ' the Order of the Elements, and ' the Revolutions of the Heavenly ' Bodies. I cannot doubt but that ' all is the Effect of Art, Contri-' vance, and an infinite Wisdom. ' And from this I conclude, that the ' infinite Force which you acknow-'ledge to be in Nature, is a sove-' reign Mind.

'I remember, said Cyrus, (interrupting him here) that Zoroaster
laid open to me all those Beauties and wonderful Appearances.
A superficial View of them might
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' leave the Mind in some Uncertainty; but when we descend to Particulars, when we enter into the

'Sanctuary of Nature, and study

' its Secrets to the Bottom, it is im-'possible any longer to hesitate. I

' do not see how Anaximander cou'd

resist the Force of your Arguments.

' How did he answer you?

'After having laid before him, 'reply'd Pythagoras, the Motives 'which induc'd me to believe, I defir'd him to tell me his Objections.

'A Being infinitely wise and powerful, said he, must have all kinds of Perfection. His Goodness must be answerable to his Wisdom, and his Justice equal to his Power. Nevertheless, according to your System, the Universe is full of Imperfections and Vices. All Nature abounds with Beings unhappy and wicked. Now I cannot conceive

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conceive how Sufferings and Crimes can begin or subsist under the Empire of a Being supremely good, wise, and powerful. The Idea of a Cause infinitely perfect seems inconsistent with Effects so contrary to his beneficent Nature. This is the Reason of my Doubts.

' How, answer'd I, will you de-'ny what you see clearly, because ' you do not see further? The smal-'lest Light engages us to believe, but the greatest Obscurity is not a 's sufficient Reason for denying. this Twilight of human Life, the ' Eye of the Understanding is too weak to discover even First Princi-' ples in their perfect Evidence. We 'only get a Glimpse of them at a 'Distance, and, as it were, by a ' chance Ray, which suffices to con-' ductus; but it is not a Light which dispels all Obscurity. Will you reject D 2

' reject the most convincing Proofs

' of the Existence of a sovereign

'Intelligence, because you see not

the secret Reasons of his Conduct? Will you deny eternal Wisdom,

' meerly because you cannot con-ceive how Evil can subsist under

its Government. O Anaximander!

' is this reasoning?

' You do me Injustice, reply'd Anaximander. I neither affirm nor ' deny any thing, but I doubt of e-' very thing because I see nothing ' demonstrated. I find my self in ' the Necessity of fluctuating for ever in a Sea of Uncertainties.

"

'I perceiv'd that his Blindness was going to lead him into all 's sorts of Absurdities. I resolv'd to follow him to the very brink of the Precipice, and shew him all the . Horrors of it, in order to bring 6 him ' him back. Let us follow, said I,

' Step by Step, the Consequences of

your System.

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'To demonstrate is to prove, not only that a Thing is, but the Im-

' possibility of its not being. You

cannot prove in this Manner the

' Existence of Bodies. Shall this be

' sufficient to make you doubt whe-

' ther there are Bodies? One may

' demonstrate the Connection of

' Ideas, but Facts can be proved on-

' ly by the Testimony of the Senses.

' To require Demonstration in Mat-

' ters of Sensation, and to appeal to

' Sensation where Demonstration is

' necessary, is to over-turn the Na-

' ture of Things. 'Tis the same

' Folly as to defire to see Sounds and

' hear Colours.

When there are strong Reasons for believing, and nothing obliges us

to doubt, the Mind should yield to

D 3 'this

' this Evidence. It is not a Geome-

' trical Demonstration, neither is it a

" mere Probability, but such a Proof

' as is sufficient for deciding *.

' The Senses, said Anaximander, often deceive us, and their Testimony is not to be relied on. 'Life is perhaps but a continued ' Dream, where all is Illusion.

' I agree, reply'd I, that the Sen-' ses often deceive us, but is this a ' Proof that they always do so, or ' that they are never to be rely'd on? 'I believe that there are Bodies, not upon the Testimony of one or ' more Senses, but from the unani-' mous Consent of all our Sensations

in all Times and in all Places.

Now

^{*} The Source of Pyrrhonism is frequently the not distinguishing between Demonstration, Proof and Probability. A Demonstration is where the contradictory is impossible. A Proof where there are strong Reasons for believing, and none against it. A Probability, where the Reasons for believing are stronger than those for doubting.

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Now as universal and immutable Ideas are Demonstrations in the Sciences, so the continual Harmony, and almost infinite Combination of our Sensations are Proofs in points of Fact.

'I have brought you now, repli-'ed Anaximander, where I would ' have you. Our Ideas are as uncertain as our Sensations. There ' is no such thing as Demonstration, or as immutable and universal 'Truths. I know not indeed whe-' ther there exist any other Beings ' besides my self. But if there do, ' what appears true to some, may ' seem false to others. It does not ' follow that a thing is true because ' it appears so. A Mind which is ' deceived often, may be deceived ' always. And this Possibility is suf-' ficient alone to make me doubt of every thing.

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Such is the Nature of our Understanding, reply'd I, that we cannot refuse to do Homage to Truth when it is clearly discern'd; we are forced to acquiesce; we are no longer free to doubt. Now this Impossibility of doubting, is what Men call Evidence, Proof, Demonstration. The Mind of Man can go no further.

'O Anaximander, you think that you reason better than other Men; but by too much refining you destroy pure Reason. Observe the Inconstancy and Contradiction of your Discourse.

You was at first for demonstrating that there is no sovereign Intelligence. When I shew'd you that your pretended Demonstrations were only loose Suppositions, you then took Refuge in a general DoubtPhilosophy terminates in destroying Reason, rejecting all Evidence, and maintaining that there is no Rule whereby to make any settled Judgments. It is to no purpose therefore to reason longer with you.

'Here I was silent, to listen to what he would answer; but finding that he did not speak, I thus resum'd my Discourse.

'I suppose that you doubt seriously; but is it want of Light, or
the Fear of being convinced, which
causes your Doubts? Enter into
your self. Truth is better selt
than understood. Hearken to the
Voice of Nature which speaks
within you. She will soon rise up
against all your Subtilties. Your
Heart, which is born with an insatiable Thirst of Happiness, will

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' give your Understanding the Lie, when it rejoices in the unnatural ' Hope of its approaching Extinction. 'Once again, I say, enter into your 'self. Impose Silence upon your 'Imagination. Purify your Hean of its Passions, and you will there find an inward Sentiment and Fee-' ling of the Divinity, and an invincible Desire of Happiness, which will not suffer you to doubt. It is by hearkning to these that your ' standing and your Heart will be reconciled. On their Reconcile-' ment depends the Peace of the ' Soul, and it is in this Tranquillity ' alone that we can hear the Voice of Wisdom, which supplies the De-' fects of our Reasonings.'

Here Pythagoras ceas'd, and Cy-

'You join the most affecting Confiderations with the most solid ReaIs.

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Reasonings. Whether we consult ' the Idea of the first Cause or the ' Nature of its Effects, the Happi-' ness of Man, or the Good of Society, Reason or Experience, all conspire to prove your System. But to believe that of Anaximander, we must take for granted what ' can never with the least Reason be ' imagin'd. That Motion is an ef-' sential Property of Matter, that ' Matter is the only existing Substance, ' and that infinite Force acts without ' Knowledge or Design; notwith-' standing all the Marks of Wisdom that shine throughout the Universe.

'I do not conceive how Men can hesitate between the two Systems.' The one is obscure to the Understanding, denies all Consolation to the Heart, and is destructive of Society. The other is full of Light and of comfortable Ideas,

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f produces noble Sentiments, and ftrengthens all the Duties of civil Life.

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But this is not all. Methinks you have been too modest upon the Strength of your Arguments. They seem to me invincible and demonstrative. One of the two Systems must be true. The eternal Nature is either blind Matter or a wise Intelligence. There is no Medium. You have shewn that the first Opinion is absurd. The other therefore is evidently true and solid. Make haste to tell me, O wise Pythagoras, what Impression your Discourses made upon Anaximander.

'He withdrew, answer'd the Philosopher, in Confusion and Despair, and with a Resolution to
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the Sun dazles and blinds, such was
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the Heart of Anaximander. Neither Prodigies nor Proofs, nor
touching Considerations, can move
the Soul, when Error has seiz'd upon the Understanding by the Corruption of the Heart.

' Since my Departure from Samos, I hear that he is fallen into the wild 'Extravagance, which I had fore-' seen. Being resolv'd to believe nothing which could not be demon-'strated with geometrical Evidence. ' He is come not only to doubt of the ' most certain Truths, but to believe ' the greatest Absurdities. He maintains, without any Allegory, that ' all he sees is but a Dream; that all the Men who are about him are Phantoms; that it is he himself ' who speaks to and answers himself when he converses with them; that ' the Heaven and the Earth, the 'Stars and the Elements, Plants and 'Trees, are only Illusions; and in ' a Word, that there is nothing real

but himself. At first he was for

destroying the divine Essence to

's substitute a blind Nature in its

' Place. At present he has destroy'd

' that Nature itself, and maintains

' that he is the only existent Being.'

Thus ended the Conversation between Cyrus and Pythagoras. The Prince was touch'd with the Consideration of the Weakness of human Understanding. He saw by the Example of Anaximander, that the most subtle Genius's may go gradually from Impiety to Extravagance, and fall into a Philosophical Delirium, which is as real a Madness as any other.

Cyrus went the next Day to see the Sage, in order to put some Questions to him about the Laws of Minos.

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'The profound Peace, said he to Pythagoras, which is at present in Persia, gives me Leisure to travel. I am going over the most samous Countries to collect useful Know-ledge. I have been in Egypt, where I have inform'd my self in the Laws and Government of that Kingdom. I have travell'd over Greece, to acquaint my self with the different Republicks which compose it, especially those of Lacedemon and Athens.

'The antient Laws of Egypt seem' to me to have been excellent, and founded upon Nature; but its Form of Government was defective. The Kings had no Bridle to restrain them. The thirty Judges did not share the supreme Authority with them. They were but the Interpreters of the Laws. Desipotick Power and Conquests at last destroy'd that Empire.

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'I fear that Athens will be ruin'd by a contrary Fault. Its Government is too popular and tumultu-

ous. The Laws of Solon are good,

but he has not had sufficient Authority to reform the Genius of a

People, which have an unbounded

Inclination for Liberty, Luxury

and Pleasure.

'Lycurgus has provided a Remedy dy for the Defects which ruin'd

Egypt, and will destroy Athens.

But his Laws are too contrary to

Nature. Equality of Ranks, and

Community of Goods cannot sub-

's fist long. Besides, his Laws, while

they restrain the Passions on one

Side, flatter them too much on

another; and while they pro-

' scribe Sensuality, they favour Am-

bition.

None of these three Forms of Govern-

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Government seem to me to be per
'fect. I have been told, that Mi
'nos heretofore establish'd wise Laws

'in Crete, which were free from the

'Defects I have mention'd.

Pythagoras admir'd the young Prince's Penetration, and conducted him to the Temple, where the Laws of Minos were kept in a golden Box.

Cyrus saw there all that regarded Religion, Morality and Policy, and whatever might contribute to the Knowledge of the Gods, himself, and other Men. He found in this sacred Book all that was excellent in the Laws of Egypt, Sparta, and Athens, and thereby perceiv'd, that as the Egyptian Knowledge had been useful to Minos, so Lycurgus and Solon were indebted to the Cretan Lawgiver for the most valuable Parts of their Institutions: And it was upon this Model also that Cyrus form'd those VOL. II.

those admirable Laws, which he establish'd in his Empire, after having conquer'd Asia.

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Pythagoras, after this, explain'd to him the Form of Government of antient Crete, and how it provided equally against despotick Power and Anarchy.

' One would think, added the ' Philosopher, that a Government, so ' perfect in all its Parts, should have ' subsisted for ever. And indeed the ' Successors of Minos reign'd for ' some Ages, like worthy Children of fuch a Father; but by degrees ' they degenerated. They did not ' think themselves great enough, while they were only the Protectors of the Laws; they would ' substitute their arbitrary Will in ' the Place of them. The Cretans ' oppos'd the Innovation. From thence sprungDi scords and Civil 4

Wars. In these Tumults the 'Kings were dethron'd, exil'd, or ' put to Death; and Usurpers took 'their Place. These Usurpers, to 'flatter the People, weaken'd the ' Authority of the Nobles. The ' Comes, or Deputies of the People, ' invaded the fovereign Authority; ' Monarchy was abolish'd, and the 'Government became popular.

' Such is the sad Condition of 'human Things. The Desire of unbounded Authority in Princes, and the Love of Independance in ' the People, expose all Kingdoms ' to inevitable Revolutions. No-' thing is fix'd or stable among Men. Their Passions, sooner or later, ' get the better of the best Laws.'

Cyrus understood by this, that the Safety and Happiness of a Kingdom does not depend so much upon the Wisdom of Laws, as upon that of

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Kings. Neither is it the Form of Government which makes Nations happy. All depends on the Conduct of Governors, their steady Execution of the Laws, and their own strict Observance of them. All sorts of Government are good, when those who govern seek only the publick Welfare; but they are all defective, because the Governors, being but Men, are imperfect.

After several such Conversations with the wife Samian, the Prince prepar'd to continue his Travels, and at parting, said to him, 'I am extremely concern'd to see you a-' bandon'd to the Cruelty of capricious Fortune! How happy should ' I be, to spend my Life with you ' in Persia! I will not offer you Pleasures, or Riches, which flatter other Men. I know you would be little mov'd by them: You are ' above the Favours of Kings, because

cause you see the Vanity of human Grandeur. But I offer you, in my Dominions, Peace, Liberty, and the sweet Leisure which the Gods grant to those who love Wisdom.

' I should have a sincere Joy, reply'd Pythagoras, to live under your Protection with Zoroafter and the Magi; but I must follow the Orders given me by the Oracle of Apollo. A mighty Empire is ri-' sing in Italy, which will one Day ' become Master of the World; its ' Form of Government is like that ' establish'd at Crete by Minos. The 'Genius of the People is as warlike ' as that of the Spartans. The ge-' nerous Love of their Country, the 'Esteem of personal Poverty, in ' order to augment the publick Trea-'sure, the noble and disinterested 'Sentiments which prevail among the Citizens, their Contempt of · Plea-

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' Pleasure, and their ardent Zeal ' for Liberty, render them fit to ' conquer the whole World. I am ' to introduce there the Knowledge ' of the Gods, and of Laws. I must ' leave you, but I will never forget ' you: My Heart will follow you ' every where. You will doubtless extend your Conquests, as the Oracles have foretold. May the 'Gods preserve you then from be-' ing intoxicated by sovereign Au-' thority! May you long feel the Plea-' fure of reigning only to make other ' Men happy! Fame will inform me of your Successes. I shall often 'ask, Has not Grandeur made a Change in the Heart of Cyrus? Does he still love Virtue? Does he continue to fear the Gods? 'Though we now must part, we ' shall meet again in the Abode of ' the Just. I shall doubtless descend ' thither before you. I will there expect your Manes. Ah Cyrus! how

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'how joyful shall I be to see you again after Death, among the good Kings, who are crown'd by the Gods with an immortal Glory! Farewel, Prince, farewel, and rember that you never employ your Power, but to spread every where the Marks of your Good-iness.'

Cyrus was so much affected, that he could not speak. He respectfully embraced the old Man, and bedew'd his Face with Tears. But, in short, they must separate. Pythagoras parted very soon for Italy, and Cyrus embark'd in a Phoenician Vessel fel for Tyre.

As they were sailing from Crete, and the Coasts of Greece began to disappear, he felt an inward Regret, and calling to mind all he had seen and heard in those Countries, said to Araspes: 'What! is this the Nation E 4 'that

that has been represented to me, as ' so superficial and trifling? I have found there great Men of all Kinds, profound Philosophers, able Captains, wise Politicians, and Genius's ' capable of reaching to all Heights, and of going to the Bottom of Things.

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' It is true, they love the agreeable Kinds of Knowledge, more ' than abstract Ideas; the Arts of Imitation more than nice Speculations; but they do not despise the fublime Sciences. On the contrary, they excel in them, when they apply their Minds to the Study of them.

They love Strangers more than other Nations, for which their 'Country deserves to be stiled the common Country of Mankind. They feem indeed to be sometimes ta-E ken up too much with Trifles and & Amuse ave

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'Amusements; but the great Men among them have the Secret of preparing the most important Affairs, even while they are diverting themselves. They are sensible that the Mind has need now and then of Rest; but in these Relaxations they can put in Motion the greatest Machines by the smallest Springs. They look upon Life as a kind of Sport, but resembling the Olympick Games, where mirthful Dancing is mix'd with laborious Exercises.

'I admire, said Araspes, the Po'liteness of the Greeks, and all their
'conversable Qualities. But I cannot esteem them for their Talents
'or their Sciences. The Chaldeans
'and Egyptians surpass them exceedingly in all solid Knowledge.

'I am of a very different Sentiment from you, reply'd Cyrus. It is 58

is true indeed, we find sublime ' Ideas, and learned Discoveries a-' mong the Chaldeans and Egyptians; but their pretended Depth is often full of Obscurity. They know onot, like the Greeks, how to come at bidden Truths, by a chain of known and easy Truths. That in-' genious Method of ranging each ' Idea in its proper Place, of leading the Mind by degrees from the most simple Truths to the most compounded, with Order, Perspicuity, and Precision, is a Secret with which the Chaldeans and Egyptians, who boast of having more of original Genius, are little acquainted. This, nevertheless, is the true Science, by which Man is taught the Extent and Bounds of his own Mind; and it is for this Reason that I prefer the Greeks to other Nations, and not because of their

Politeness.

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'True Politeness is common to delicate Souls of all Nations, and does not belong to any one People ' in particular. External Civility is but the Form establish'd in the dif-' ferent Countries for expressing that ' Politeness of the Soul. I prefer ' the Civility of the Greeks to that ' of other Nations, because it is more ' simple, and less troublesome. It ' excludes all superfluous Formality. 'Its only Aim is to render Company and Conversation easy and agreeable. But internal Politeness is very different from that superfi-' cial Civility.

'You were not present that Day, when Pythagoras spoke to me upon this Head. I will tell you his
Notion of Politeness, to which his own Practice is answerable.
It is an Evenness of Soul which excludes at the same time both In-

Sensibility and too much Earnestness. It supposes a quick Discernment, to perceive immediately the different Characters of Men.; and by a sweet Condescension, adapts it ' self to each Man's Taste, not to flatter, but to calm his Passions. a word, it is a forgetting of our · selves, in order to seek what may be agreeable to others; but in so delicate a manner as to let them Scarce perceive that we are so employd. It knows how to contradict with Respect, and to please without Adulation, and is equally remote from an insipid Complaisance, and a low Familiarity?

In this Manner did Cyrus and A-vaspes discourse together, while the Winds fill'd the Sails, and carry'd the Vessel upon the Coasts of Phoenicia, and in a few Days they landed at Tyre.

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BOOK VII.



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HE King of Babylon had destroy'd antient Tyre, after a thirteen-Year's Siege.
The Tyrians foreseeing that

their City would be taken, had built another in a neighbouring Island, thirty Furlongs from the Shore. This Island stretched it self in Form of a Crescent, Crescent, and enclos'd a Bay, where the Ships were in Shelter from the Winds. Divers Rows of Trees beautify'd the Port; and on each Side was a Fortress for the Security of the Town and of the Shipping.

In the Middle of the Mole was a Portico of twelve Rows of Pillars, with several Galleries, where, at certain Hours of the Day, the People of all Nations assembled to buy and sell. There, one might hear all Languages spoken, and see the Manners and Habits of all the different Nations; so that Tyre seem'd the Capital of the Universe.

An infinite Number of Vessels were floating upon the Water; some going, others arriving. A prodigious Throng of People cover'd the Keys. In one Place they were cutting the tall Cedars of Libanus. In another they were launching newbuilt

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built Vessels, with loud Shouts, that made the Shore resound: Some were surling their Sails, while the weary Rowers enjoy'd Repose: Others were hastening to leave the Port. Some again were busy in unloading Ships: Some in transporting Merchandize: And others in filling the Magazines. All were in Motion, earnest at work, and eager in promoting Trade.

Cyrus observ'd with Pleasure this Scene of Hurry and Business, and advancing towards one End of the Mole, met a Man, whom he thought he knew. 'Am I deceiv'd? cry'd out the Prince, or is it Amenophis, 'who has left his Solitude, to come into the Society of Men?' It is 'I, reply'd the sage Egyptian. I have chang'd my Retreat in Arabia for another at the Foot of Mount Libanus.' Cyrus surpris'd at this Alteration, ask'd him the Reason. 'Arobal, said Amenophis,

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' is the Cause of it. That Arobal, of whom I spoke to you formerly, who was Prisoner with me at Memphis, and my Fellow-Slave in the Mines of Egypt, has ascended the Throne of his Ancestors. His true Name is Ecnibal. He was Son to the King of Tyre, but knew not ' his Birth. I enjoy a perfect Tranquillity in his Dominion. Come, ' and see a Prince, who is worthy of 'your Friendship.' 'Inform me first, replied Cyrus, of all that has ' happen'd to him since his Departure from Arabia. What you formerly related to me of him, gives me a great Curiosity to know the other Events of his Life.'

They then both sat down together with Araspes, in the Hollow of a Rock, from whence they had a View of the Sea, the City of Tyre, and the fertile Country about it. On one Side Mount Libanus bounded the

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the Prospect, and on the other, the Isle of Cyprus seem'd to sly away upon the Waters. Amenophis, after having made the Prince observe the Beauties of the Place, thus began his Relation.

'While Ecnibal was yet a Child in his Cradle, his Father dy'd. His Uncle Itobal aspiring to the 'Royalty, resolv'd to rid himself of the young Prince. But Bahal, to whom his Education was committed, spread a Report of his ' Death, to preserve him from the Cruelty of the Tyrant, and sent him to a solitary Part of the Country, at the Foot of Mount Libanus, where he made him pass for his own Son, under the Name of Aro-' bal. There, he went frequently to ' see and to discourse with the Prince, ' but without discovering to him his 'Birth. When he was in his fourteenth Year, Bahal form'd the De-Vol. II.

Design of placing him upon the Throne. But the Usurper being appriz'd of the Projects of the faith-

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ful Tyrian, shut him up in a close

' Prison, and threaten'd him with the most cruel Death, if he did not

deliver up the young Prince into

his Hands. Bahal, however, kept

Silence, and was resolv'd to die ra-

ther than betray his Duty and Af-

fection for Arobal.

In the mean while, the Tyrant feeing that the Heir of the Crown

was yet living, was greatly di-

fturb'd and incens'd. In order to

fatiate his Rage, and calm his Dif-

quiets, he gave Order to extinguish

the whole Race of Bahal. But a

faithful Slave having private Notice

of it, contriv'd Ecnibal's Escape; so

that he left Phoenicia, without

sknowing the Secret of his Birth.

* Bahal got out of Prison, by throw-

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' throwing himself from a high 'Tower into the Sea, gain'd the ' Shore by swimming, and retir'd to ' Babylon, where he made himself ' known to Nabucodonofor. 'stirr'd up that Conqueror to make 'War upon Itobal, and to undertake ' the long Siege of Tyre. The King of Babylon being inform'd of the ' Bravery and Capacity of Bahal, chose him to command in chief at that Siege. Itobal was kill'd, and after the Town was taken, Bahal ' was rais'd to the Throne of Tyre by ' Nabucodonosor, who in that Man-'ner recompens'd his Services and ' Fidelity.

'Bahal did not suffer himself to be dazzled by the Lustre of Royalty. 'His first Care was to send over all 'Asia to seek Arobal, but he could learn no News of him, for we were then in the Mines of Egypt.

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'The young Prince having wander'd a long time in Africa, and lost the Slave who conducted him, engag'd himself in the Carian and Ionian Troops, being resolv'd either to end his Days, or to distinguish himself by some glorious Action. I have formerly given you an Account of our first Acquaintance, our mutual Friendship, our common Slavery, and our Separation.

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'After having left me, he went to Babylon, where he was inform'd of the Revolution which had happen'd at Tyre, and that Bahal, whom he believ'd his Father, was rais'd to the Throne. He speedily left the Court of Nabucodonosor, and soon arriv'd in Phænicia, where he was introduc'd to Bahal.

'The good old Man, loaded with Years, was reposing himself upon

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'a rich Carpet. Joy gives him 'Strength. He rises, runs to Aro-' bal, examines him, recalls all his ' Features; and in a Word, knows ' him to be the same. He can no ' longer contain himself, falls upon 'his Neck, embraces him in his ' Arms, bedews his Face with Tears, ' and cries out with Transport: It ' is then you whom I fee, it is Ecni-' bal himself, the Son of my Ma-' ster, the Child whom I sav'd from the Tyrant's Hands, the innocent 'Cause of my Disgrace, and the 'Subject of my Glory. I can then ' shew my Gratitude towards the 'King, who is no more, by resto-' ring his Son. Ah Gods! it is thus ' that you recompence my Fidelity.

'He dispatch'd Embassadors to the Court of Babylon, to ask Per'mission of the King to resign the Crown, and recognize Ecnibal for F 3 his

' I die content.

' his lawful Master. Thus the Prince

' of Tyre ascended the Throne of his

' Ancestors, and Bahal died soon

fafter.

' As soon as Arobal was restor'd,

' (which was a little time after your

' Departure for Egypt) he sent a

' Tyrian to me in my Solitude, to

' inform me of his Fortune, and to

press me to come and live at his

'Court. I was charm'd to hear of

' his Happiness, and to find that he

's still lov'd me. I express'd my Joy

in the most lively Manner, and

' fignify'd to the Tyrian, that all my

Desires were satisfy'd, since my

Friend was happy: But I absolute-

' ly refus'd to leave my Retirement.

He sent to me again, to conjure

" me to come and affift him in the

Labours of Royalty. My An-

· swer was, that he was sufficiently

knowing to fulfil all his Obliga-

tions, and that his past Misfortunes

' would

would enable him to shun the Dangers to which supreme Authority is expos'd.

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ines uld 'At last, seeing that nothing could move me, he lest Tyre, under pretence of going to Babylon to do Homage to the Assyrian King, and arriv'd very soon at my Solitude.

We embrac'd each other a long while with Tenderness. You thought, without doubt, said he to me, that I had forgot you; that our Separation proceeded from the Cooling of my Friendship; and that Ambition had seduc'd my Heart; but you were deceiv'd. It is true, that when I left you, I could no longer support Retirement. I had no Peace in it. This Restlessness, no doubt, proceeded from the Gods themselves. They drew me away to accomplish the Designs of their Wisdom. I could en-

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' me to the Throne by unknown

Paths. Grandeur has not chang'd

'my Heart, shew me that Absence has not diminish'd your Friend-

's ship. Come and support me in

the midst of the Toils and Dan-

gers, in which Royalty engages

me.

Ah! said I to him, do not force me to quit my Solitude. Suffer me to enjoy the Repose which the Gods have granted me. Grandeur excites the Passions. Courts are stormy Seas. I have been already shipwreck'd, and have happily escap'd. Expose me not to the like Missortune a second Time.

'I perceive your Thoughts, re'ply'd Ecnibal. You apprehend
'the Friendship of Kings. You
'have experienc'd their Inconstancy.
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You have found that their Favour is frequently but the Forerunner of their Hatred. Apries lov'd you once, and forfook you afterwards. But alas! Should you compare me with Apries?

' No, no, reply'd I, I shall always distrust the Friendship of a ' Prince, brought up in Luxury and Splendor, like the King of Egypt; but for you, who have been edu-' cated far from a Throne, and in ' Ignorance of your Rank, and have ' since been try'd by all the Disgra-' ces of adverse Fortune, I do not ' fear that Royalty should alter your 'Sentiments. The Gods have con-' ducted you to the Throne. You ' must fulfil the Duties incumbent 'upon a King, and sacrifice your ' self to the publick Good: But for 'me, nothing obliges me to engage a-new in Tumult and Trouble. have no Thought but to die in So-! litude, ' my Heart, and where the Hope of

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which

being soon reunited to the great

· Osiris, makes me forget all my

' past Misfortunes.

' Here a Torrent of Tears ob-' lig'd us to Silence, which Ecnibal 'at length breaking, said to me, ' Has the Study of Wisdom then ' ferv'd only to make Amenophis in-' sensible? Well, if you will grant ' nothing to Friendship, come at ' least to defend me from the Frail-' ties of human Nature. Alas! perhaps I shall one Day forget that I ' have been unfortunate. Perhaps l ' shall not be touch'd with the Mi-' series of Men. Perhaps supreme ' Authority will poison my Heart, and render me like other Princes. ' Come, and preserve me from the Errors, to which my State is ever ' liable. Come, and fortify me in s all the Maxims of Virtue, with which you have formerly inspir'd me. I feel that I have more need of a Friend than ever. No, I cannot live without you.

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'He melted me with these Words, and I consented to follow him, but upon Condition, that I should not live at Court, that I should never have any Employment there, and that I should retire into some solitary Place near Tyre; I have only changed one Retreat for another, that I might have the Pleasure of being nearer my Friend.

'We parted from Arabia Felix,
'went to Babylon, and saw there
'Nabucodonosor; but alas! how
'different is he now from what he
'was heretofore! He is no longer
'that Conqueror, who reign'd in
'the Midst of Triumphs, and asto'nish'd the Nations with the Splen'dor of his Glory. For some time
'past

· past he has lost his Reason. He

Hies the Society of Men, and wan-

ders about in the Mountains and

Woods like a wild Beast; how

terrible a Fate for sogreat a Prince!

When we arriv'd at Tyre, I re-

treated to the Foot of Mount Li-

' banus, in the same Place where

' Ecnibal was brought up. I come

' sometimes here to see him, and he

' goes frequently to my Solitude.

' Nothing can impair our Friendship,

because Truth is the only Bond of

' it. I see by this that Royalty is

'not, as I imagin'd, incompatible

' with tender Sentiments. All de-

' pends on the first Education of

Princes. Adversity is the best

'School for them. It is even there

that Heroes are form'd. Apries had

been spoil'd by Prosperity in his

'Youth. Arobal is confirm'd in

'Virtue by Misfortunes.'

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After this, Amenophis conducted the Prince of Persia and his Friend to the King's Palace, and presented them to him. Cyrus was entertain'd for many Days with extraordinary Magnificence, and often express'd his Astonishment to Amenophis, at the Splendor which reign'd in this little State.

' Be not surpriz'd at it, answer'd ' the Egyptian; wherever Commerce ' flourishes, under the Protection of ' wise Laws, Plenty becomes quick-'ly universal, and Magnificence is ' no Expence to the State.'

The King of Tyre ask'd Cyrus divers Questions about his Country, his Travels, and the Manners of the different Nations he had seen. was charm'd with the noble Sentiments and delicate Taste, which discover'd themselves in the Discourse

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The TRAVELS of CYRUS.

of the young Prince, who, on the other hand, admir'd the good Sense and Virtue of Ecnibal. He spent some Days at his Court, to instruct himself in the Rules of Commerce, and desir'd the King of Tyre to explain to him, how he had brought his State into such a flourishing Condition in so short a Time.

' Phoenicia, said Ecnibal, has always been renown'd for Commerce.

Tyre is happily situated. The

'Tyrians understand Navigation bet-

ter than other People. At first,

Trade was perfectly free, and

'Strangers look'd upon themselves

as Citizens of Tyre. But under

' the Reign of Itobal all fell to Ruin.

' Instead of keeping our Ports open,

' according to the old Custom, he

' shut them out of political Views.

'This King form'd a Design of

changing the fundamental Con-

' stitution of Phænicia, and of ren-

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dring a Nation warlike, which had always shunn'd having any Part in the Quarrels of its Neighbours. By this Means Commerce languish'd, our Strength diminish'd, we drew upon us the Wrath of the King of Babylon, who raz'd our antient City, and made this Tributary.

'As soon as Bahal was placed upon the Throne, he endeavour'd to remedy these Mischiefs. I have but follow'd the Plan which that good Prince left me.

'Strangers, and by restoring the 'Freedom of Commerce. I de'clar'd that my Name should ne'ver be made use of in it, but to support its Rights, and make its Laws be observ'd. The Authority of Princes is too formidable for other Men to enter into Partnership, or to have any Dealings with them. 'The

' The publick Treasure had been exhausted by long Wars. There was no Fund to employ the Peo-' ple at Work. Arts were despis'd, and Agriculture it self neglected. 'I engag'd the principal Merchants ' to advance considerable Sums to the Artizans, while the former ' traffick'd together upon sure Credit; but this Credit never took ' Place among the Labourers and ' Mechanicks. Coin is not only a common Measure for regulating the Price of the several Kinds of ' Merchandize, but it is a sure Pledge, which answers to their Value. ' would not have this Pledge ever taken out of the Hands of the Peo-' ple, because they have need of it, ' to secure themselves against the ' Power of Kings, Corruption of Ministers, and Oppression of the Rich.

'In order to encourage the Ty-

rians to work, I not only left eve-' ry one in the free Possession of his 'Gain, but I allotted great Re-' wards for those who should excel by their Genius, or distinguish ' themselves by any new Invention.

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'I built great Work-houses for ' Manufactures. I lodg'd there all ' those who were eminent in their ' respective Arts: and that their At-' tention might not be taken off by ' uneasy Cares, I supply'd all their ' Wants, and flatter'd their Ambi-' tion, by granting them the Honours of the Magistracy in my Capital.

'I took off the exorbitant Imposts, and forbad all Monopolies of ne-' cessary Wares and Provisions. So that both Buyers and Sellers are ' equally exempt from Vexations and 'Constraint. Trade being left free, my ' Subjects endeavour with Emulation, to import hither in Abundance all VOL. II.

' the best Things which the Universe affords, and they fell them at reafonable rates. All forts of Provision ' pay me a very small Tribute at entring. The less I fetter Trade, the ' more my Treasures increase. The ' Diminution of Imposts diminishes the Price of Merchandize. ' less dear Things are, the more are ' consum'd of them; and by this ' Consumption, my Revenues ex-' ceed greatly what they would be, by laying excessive Duties. Kings, who think to enrich themselves by their Exactions, are not only Ene-' mies of their People, but ignorant

I perceive, said Cyrus, that Commerce is a Source of great Advantages in all States. I believe that it is the only Secret to create Plenty in great Monarchies. Numerous Troops quickly exhaust a King-

' of their own Interests.

dom, if we know not how to draw Sub-

Subsistence for them from foreign Countries, by a flourishing Trade.

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'Have a Care, said Amenophis, that you do not confound Things. 'Commerce ought not to be neg-'lected in great Monarchies, but it must be regulated by other Rules than in petty Republicks.

'Phœnicia carries on Commerce,
'not only to supply her own Wants,
'but to serve other Nations. As
'her Territories are small, her
'Strength consists in making her self
'useful, and even necessary, to all
'her Neighbours. Her Merchants
'bring, from the remotest Islands, the
'Riches of Nature, and distribute
'them afterwards among other Na'tions. It is not her own Superfluities, but those of other Coun'tries, which are the Foundation of
'her Trade.

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' In a City like Tyre, where Com-' merce is the only Support of the 'State, all the principal Citizens are 'Traders. The Merchants are the ' Princes of the Republick. But in ' great Empires, where military Vir-' tue and Subordination of Ranks are absolutely necessary, all the ' Subjects cannot be Merchants; and ' Commerce ought to be encourag'd, without being universal. ' fruitful, spacious, populous Kingdom, and abounding with Sea-Ports, the People may be em-' ploy'd to cultivate the Ground, and draw from the fruitful Bosom of ' the Earth immense Riches, which are lost by the Negligence and · Sloth of its Inhabitants. By im-' proving those Productions of Nature by Manufactures, the national Riches are augmented. And it is by carrying these Fruits of Industry to other Nations, that a solid ComCommerce is established in a great Empire. But nothing should be exported to other Countries but its Superfluities, nor any Thing imported from them, but what is purchased with those Superfluities.

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'By this Means the State will never contract any Debts abroad, the Ballance of Trade will be always on its Side, and it will draw from other Nations, wherewith to defray the Expences of War. Great Advantages will be reap'd from Commerce, without diverting the People from their proper Business, or weakening military Virtue.'

Cyrus comprehended by the Difcourse of Amenophis, that the chief Study of a Prince should be to know the Genius of his People, and the Maxims proper for the Kingdom which he governs, that he may conform himself to them.

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Some Days after this, Cyrus accompany'd the King of Tyre to Byblos, to see the Ceremonies us'd in the Celebration of the Death of Adonis. All the People clad in Mourning went into a deep Cavern, where was the Representation of a young Man, lying dead upon a Bed of sweet Flowers, and of all Plants that are agreeable or useful to Mankind. Whole Days were spent in Fasting, Prayer and Lamentations; which the publick Sorrow was of a sudden changed into Gladness. Songs of Joy succeeded to Weeping, and they all tun'd this sacred Hymn *.

'Adonis is return'd to Life. Ura-'nia weeps no more. He is re-ascended to Heaven. He will soon come down again upon Earth, to banish to

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^{*} See Lucian de Dea Syria. Jul. Firmicus de Nupt. The Discourse, pag. 132.

thence both Crimes and Misery for ever.

By this Cyrus perceiv'd, that all Nations ador'd a Middle-God, who was to restore Innocence and Peace to the Universe; and that the Tyrian Worship was an Imitation of the Egyptian, in relation to the Death of Osiris, and the Tears of Iss.

While he was yet at Tyre, Couriers came from Persia, to give him Notice that Mandana was dying. This News oblig'd him to suspend his Journey to Babylon, and to leave Phoenicia in haste. Embracing the King and Amenophis, 'O Ecnibal! ' said he, I envy neither your Riches ' nor Magnificence. To be per-

' feetly happy, I desire only such a

Friend as Amenophis.

Cyrus and Araspes cross'd Phoenicia, Arabia Deserta, and a Part of Chal-

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The TRAVELS of CYR'S.

Chaldea. They pass'd the Tygris, near the Place where it joins the Euphrates; and entring Susiana, arriv'd in a few Days at the Capital of Persia.

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Cyrus hasten'd to see his Mother, found her dying, and gave himself up to the most bitter Grief. The Queen, mov'd and affected with the Sight of her Son, endeavour'd to moderate his Affliction by these Words.

Comfort your self, my Son.
Souls never die. They are only
condemn'd, for a Time, to animate
mortal Bodies, that they may expiate the Faults they have committed in a former State. The Time
of my Expiation is at an end. I
am going to re-ascend the Sphere
of Fire. There I shall see Perseus, Arbaces, Dejoces, Phraortes,
and all the Heroes, from whom you
are descended. I will tell them that
you

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you resolve to imitate them. There I shall see Cassandana. She loves you still. Death changes not the Sentiments of virtuous Souls. We shall be often with you, though invisible; and will descend in a Cloud, to do you the Office of protecting Genii. We will accompany you in the midst of Dangers. We will bring the Virtues to you. We will keep the Vices from coming near you, and will preserve you from all the Errors which corrupt the Hearts of Princes. One

'Day your Empire will be extend-'ed, and the Oracles accomplish'd. 'O my Son! my dear Son! re-'member then, that you ought to 'have no other View in conquering 'Nations, than to establish among

' them the Empire of Reason.'

As she utter'd these last Words, she turn'd pale; a cold Sweat spreads it self over all her Limbs; Death closes

closes her Eyes, and her Soul flies a-way to the Empyreum. She was long lamented by all Persia; and Cambyses erected a stately Monument to her Memory. Cyrus's Grief did not wear off but by degrees, and as Necessity oblig'd him to apply himself to Affairs.

Cambyses was a religious and pacifick Prince. He had never been out of Persia, the Manners of which were innocent and pure, but austere and rugged. He knew how to chuse Ministers capable of supplying what was defective in his own Talents: but he sometimes abandon'd himself too much to them, by a Diffidence of his own Understanding.

He prudently resolv'd, that Cyrus should himself enter into the Administration of Affairs; and having sent for him one Day, said to him;

4 Hitherto

' Hitherto you have only been learning. It is time now that you begin to act. Your Travels, my Son, have improv'd your Know-' ledge, and you ought to employ ' it for the Good of your Country. ' You are destin'd not only to go-' vern this Kingdom, but also, one ' Day, to give Law to all Asia. You ' must learn betimes the Art of ' Reigning. This is a Study to which ' Princes seldom apply themselves. 'They ascend the Throne before they know the Duties of it. I ' intrust you with my Authority, ' and will have you exercise it under 'my Inspection. The Talents of ' Soranes will not be useless to you.

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'He is the Son of an able Mini's ster, who serv'd me many Years
'with Fidelity. He is young, but
'indefatigable, knowing, and qua'lify'd for all sorts of Employ'ments.'

Under

Under the Government of Camby-Jes this Minister had found the Necessity of appearing virtuous, nay, he thought himself really so; but his Virtue had never been put to the Trial. Soranes did not himself know the Excess to which his boundless Ambition could carry him.

When Cyrus apply'd himself to learn the State and Condition of Persia, its military Strength, and its Interests, both foreign and domestick,
Soranes quickly saw with Concern, that he was going to lose much of his Authority, under a Prince, who had all the Talents necessary for governing by himself. He endeavour'd to captivate the Mind of Cyrus, and studied him a long time to discover his Weaknesses.

The young Prince feeling himself not insensible to Praise, was upon his Guard ferv furc nio fice eve Fla

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Guard against it, but lov'd to deferve it. He had a Taste for Pleasure, without being under its Dominion. He did not dislike Magnificence, but he could refuse himself every Thing, rather than oppress his People. Thus he was inaccessible to Flattery, and averse to Voluptuousness and Pomp.

Soranes perceiv'd that there was no Means to preserve his Credit with Cyrus, but by making himself necessary to him. He display'd all his Talents, both in publick and private Councils. He shew'd that he was Master of the Secrets of the wisest Policy, and above all, that he understood that Detail, which is the chief Science for a Minister. He prepar'd and digested Matters with so much Order and Clearness, that he left the Prince little to do. Any other but Cyrus would have been charm'd to see himself excus'd from

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elf his all Application to Business: But he resolv'd to see every Thing with his own Eyes. He had a Confidence in his Father's Ministers, but would not blindly yield himself up to their Conduct.

When Soranes perceiv'd that the Prince would himself see every Thing to the Bottom, he study'd to throw Obscurity over the most important Affairs, that he might make himself yet more necessary. But Cyrus manag'd this able and jealous Minister with so much Delicacy, that he drew from him by degrees, what he endeavour'd so artfully to conceal. When the Prince thought himself sufficiently instructed, he let Soranes see, that he would himself be his Father's first Minister; and in this Manner, he reduc'd that Favourite to his proper Place, without giving him any just Cause of Complaint.

Soranes's Ambition was neverthetheless Cyr with feni he was tent

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theless offended by this Conduct of Cyrus. His Pride could not bear, without mortal Uneasiness, the lessening of his Credit, and to see that he was no longer necessary. This was the first Source of his Discontent, which might have prov'd fatal to Cyrus, if his Virtue, Prudence and Address had not preserv'd him from its Essects.

Persia had for some Ages been in Subjection to Media, but upon the Marriage of Cambyses with Mandana, it had been stipulated that the King of Persia should for the future pay only a small annual Tribute, as a Mark of Homage.

From that Time the Medes and Persians had lived in persect Amity, till the Jealousy of Cyaxares kindled the Fire of Discord. The Median Prince was incessantly calling to mind, with Vexation, the Oracles which were

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were spread abroad concerning the future Conquests of young Cyrus. He consider'd him as the Destroyer of his Power, and imagin'd already, that he saw him entring Echatan to dethrone him. He was every Moment solliciting Astyages, to prevent those fatal Predictions, to weaken the Strength of Persia, and to reduce it to its former Dependance.

Mandana, while she liv'd had so dextrously manag'd her Father, as to hinder an open Rupture between him and Cambyses. But as soon as she was dead, Cyaxares renew'd his Sollicitations with the Median Emperor.

Cambyses was inform'd of Cyaxares's Designs, and sent Hystaspes to
the Court of Echatan, to represent
to Astyages the Danger of mutually
weakening each other's Power, while
the Assyrians, their common Enemy,

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were forming Schemes, to extend their Dominion over all the East. Hystaspes, by his Address, put a Stop to the Execution of Cyaxares's Projects, and gain'd Cambyses Time to make his Preparations, in case of a Rupture.

The Prince of Media, seeing that the wise Counsels of Hystaspes were favourably listen'd to by his Father, and that there was no Means suddenly to kindle a War, attempted by other Ways to weaken the Power of Persia. Being inform'd of Soranes's Discontent, he endeavour'd to gain him, by an Offer of the first Dignities of the Empire.

Soranes at first was shock'd at the very Thought; but afterwards being deceiv'd by his Resentment, he knew not himself the secret Motives upon which he acted. His Heart was not yet become insensible to Vir-Vol. II.

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Cyrus. Proyer ready, tan to

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CyaxSpes to present utually while

Enemy, were tue, but his lively Imagination transform'd Objects, and represented them to him in the Colours necessary to flatter his Ambition. In the End, he got the better of his Remorfe, under Pretext, that Cyaxares would one Day be his lawful Emperor, and that Cambyses was but a tributary Master. There is nothing which we cannot persuade our selves to think, when blinded and drawn away by strong Passions. Thus he came by degrees into a strict Correspondence with Cyaxares, and secretly employ'd all Means to render Cyrus's Administration odious to the Persians.

Cyrus had rais'd Araspes to the first Dignities in the Army, upon Account of his Capacity and Talent for War: But he would not bring him into the Senate, because the Laws and Customs of Persia did not allow Strangers to fit in the supreme Council. The perfidious Soranes never-

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nevertheless, press'd the young Prince to infringe these Laws, knowing that it would be a fure Means to excite the Jealousy of the Persians, and to stir them up against Cyrus. ' have need, said he to him, of 'a Man like Araspes in your ' Councils. I know that good Policy and the Laws forbid the ' intrusting Strangers, either with the ' Command of the Army, or the ' Secrets of State. But a Prince may ' dispense with the Laws, when he ' can fulfil the Intention of them by ' more fure and easy Ways; and ' he ought never to be the Slave of ' Rules and Customs. Men ordi-' narily act either from Ambition or 'Interest. Load Araspes with Dig-' nities and Riches; by that Means 'you will make Persia his Country, and will have no reason to 'doubt his Fidelity.'

Cyrus was not aware of Soranes's H 2 De-

Designs, but he lov'd Justice too well to depart from it. 'I am perfuaded, answer'd the Prince, of the Fidelity and Capacity of Araspes. I 'love him sincerely; but though my 'Friendship were capable of making 'me break the Laws in his Favour, 'he is too much attach'd to me, 'ever to accept a Dignity, which 'might excite the Jealousy of the 'Persians, and give them Cause to 'think, that I acted from Inclination 'and Affection in Affairs of State.'

Soranes having in vain attempted to ingage Cyrus to take this false Step, endeavour'd to surprize him another way, and to raise an Uneasiness between him and his Father. He artfully made him observe the King's Impersections, his want of Capacity and Genius, and the Necessity of pursuing other Maxims than his. The mild and peaceful Government of Cambyses, said he to him,

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Cyrus made no other Use of these Infinuations, but to avoid the Rocks upon which Cambyses had split. It did not lessen his Docility and Submission to a Father whom he tenderly lov'd. He respected him, even in his Failings, which he endeavour'd to conceal. He did nothing without his Orders; but consulted him in such a manner, as at the same time to give him a just Notion of Things. He frequently talk'd to him in private, that the King might be able to decide in publick. Cambyses had Judgment enough to distinguish, and make himself Master of the excellent Advices of his Son, who employ'd the Superiority of his Genius only to make his Father's Commands respected, and made use of his Ta- H_3

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lents only to strengthen the King's Authority. Cambyses redoubled his Affection and Esteem for Cyrus, and his Considence in him, when he saw his prudent Conduct: But the Prince took no Advantage of it, and thought he did nothing but his Duty.

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Soranes, desperate to see all his Schemes frustrated, endeavour'd secretly to raise a Distrust in the Minds of the Satrapes, as if the Prince would intrench upon their Rights, and ruin their Authority; and in order to augment their Jealousy, he endeavour'd to inspire Cyvus with despotick Principles.

The Gods have destin'd you, faid be, to stretch your Empire one Day over all the East. In order to execute this Design successfully, you must accustom the Perfans to a blind Obedience. Captivate the Satrapes by Dignities and Pleas

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Pleasures. Put them under a Necessity of frequenting your Court, ' if they would partake of your Favours. By this Means get the ' sovereign Authority by degrees into your own Hands. Abridge the 'Rights of the Senate. Leave it 'only the Privilege of giving you ' Counsel. A Prince should not a-' buse his Power, but he ought ne-' ver to share it with his Subjects. ' Monarchy is the most perfect Kind ' of Government. The true Strength of a State, Secrecy in Councils, ' and Expedition in Enterprizes, de-' pend upon the sovereign Power's ' being lodg'd in a single Person. A ' petty Republick may subsist under ' the Government of many Heads, 'but great Empires can be form'd only by having absolute Authority lodg'd in one. Other Principles ' are the chimerical Ideas of weak 'Minds, who are conscious of their want of Capacity to execute great Deligns, H 4

Cyrus was shock'd at this Discourse, but conceal'd his Indignation out of Prudence, and dextrously breaking off the Conversation, left Soranes in a Persuasion, that he relish'd his Maxims.

As foon as Cyrus was alone, he made profound Reflections on all that had pass'd. He call'd to mind the Conduct of Amasis, and began to suspect Soranes's Fidelity. He had not indeed any certain Proofs of his Perfidiousness; but a Man who had the Boldness to inspire him with such Sentiments, seem'd at least very dangerous, though he should not be a The young Prince by de-Traitor. grees excluded this Minister from the Secret of Affairs, and sought for Pretences to remove him from about his Person; yet without doing any thing to affront him openly.

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Soranes quickly perceiv'd this Change, and carry'd his Resentment to the last Extremities. He persuaded himself, that Araspes was going to be put in his Place; that Cyrus had a Design to make himself absolute Master in Persia; and that this was the Prince's secret View in disciplining his Troops with fo much Exactness.

His lively Imagination and suspicious Temper first work'd up his Passions to the Height, and then Jealousy and Ambition blinded him to such a Degree, that he imagin'd he did his Duty in practifing the blackest Trealons.

He inform'd Cyaxares of all that pass'd in Persia; the Augmentation of its Forces, the Preparations which were making for War, and Cyrus's Design of extending his Empire

over all the East, under Pretext of accomplishing certain pretended Oracles, by which he impos'd upon the People. Cyaxares made Advantage of these Advices, to alarm Astyages, and to infinuate Uneafiness and Distrust into his Mind. Hystaspes was order'd away from the Court of Ec. batan, and the Emperor threaten'd Cambyses with a bloody War, if he did not consent to pay the antient Tribute, and return to the same Dependance, from which Persia was set free, upon his Marriage with Mandana. Cambyses's Refusal was the Signal of the War, and Preparations were made on both Sides.

In the mean while, Soranes endeavour'd to corrupt the chief Officers of the Army, and weaken their Courage, by infinuating, that Aftyages was their lawful Emperor; that the ambitious Designs of Cyrus would ruin their Country; and that they could could Medi whelr

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could never make Head against the Median Troops, who would overwhelm them with Numbers.

He continu'd likewise to increase the Distrust of the Senators, by artfully spreading a Rumour among them, that Cyrus undertook this unnatural War against his Grandfather, only to weaken their Authority, and to usurp an absolute Power.

He conceal'd all his Plots with such Art, that it was almost impossible to discover them. Every Thing he said was with so much Caution, that there was no seeing into his secret Intentions. Nay, there were certain Moments, in which he did not see them himself, but thought that he was sincere and zealous for the publick Good. His first Remorses return'd from time to time, but he stifled them, by persuading himself that the ill Designs which he imputed to the Prince, were real.

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Cyrus was quickly inform'd of the Murmurs of the People, the Difcontent of the Army, and that the necessary Subsidies from the Senate were doubtful. The Emperor of the Medes was upon the Point of entring Persia, at the Head of sixty thousand Men. The Prince seeing his Father reduc'd to the most cruel Extremities, and the Necessity of taking Arms against his Grandfather *, was in the greatest Per-plexity. Which Cambyses observing, faid to him, 'You know, my ' Son, all that I have done to stiffe ' the first Seeds of our Discord; but I have labour'd to no purpose. ' The War is inevitable. Our Coun-' try ought to be preferr'd to our ' Family. Hitherto you have assisted me in Business, you must now ' give Proofs of your Courage.

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Would my Age allow me to appear at the Head of our Troops, yet my Presence is necessary here, to keep the People in awe. Go, my Son, go, and fight for your Country. Shew your self the Defender of its Liberty, as well as the Pre-'server of its Laws. Second the Designs of Heaven. Render your ' self worthy to accomplish its Oracles. Begin by delivering Persia, ' before you think of extending your 'Conquests over the East. Let the 'Nations see the Effects of your 'Courage, and admire your Mo-' deration in the midst of Triumphs, ' that they may not hereafter fear ' your Victories.'

Cyrus being encourag'd by the magnanimous Sentiments of Cambyses, and aided by the Counsels of Harpagus and Hystaspes, two Generals of equal Experience, form'd an Army of thirty thousand Men,

com-

compos'd of Commanders, with whole Fidelity he was acquainted, and veteran Troops, of known Bravery.

As foon as the Preparations were made, Sacrifices were offer'd, and of ther religious Ceremonies perform'd, Cyrus, after this, drew up his Troops in a spacious Plain near the Capital, alsembled the Senate and the Satrapes, and with a sweet and majestick Air, thus harangued the Officers of his Army.

'Mar is unlawful, when it is not necessary. That which we at present undertake, is not to satisfy Ambition, or the Desire of Dominion, but to defend our Liberties, upon which an Attempt is made, contrary to the Faith of Treaties. I am well enough acquainted with your Enemies, to assure you that you have no Reason to be afraid of

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that id of hem. them. They know indeed how to handle their Arms; they understand ' military Discipline, and they surpass 'us in Number: But they are soften'd by Luxury and a long Peace. 'Your severe Life has accustom'd ' you to Fatigue. Your Souls are 'full of that noble Ardour, which ' despises Death when you are to ' fight for Liberty. Nothing is im-' possible to those, whom no Suf-' ferings or difficult Enterprizes can ' dishearten. As for me, I will di-' stinguish my self from you in no-'thing, but in leading the way ' through Labours and Dangers. All 'our Prosperities, and all our Mis-' fortunes shall be common.'

He then turn'd to the Senators, and with a resolute and severe Countenance said, 'Cambyses is not ig-'norant of the Intrigues at the 'Court of Echatan, to sow Distrust in your Minds. He knows 'that

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that you intend to refuse him Sub-' sidies. He might, with an Ar-' my devoted to him, force you to a Compliance with his Desires; ' but having foreseen the War, he has taken his Precautions. One Battle will decide the Fate of Per-' sia. He does not want your As-' sistance. However, remember that ' the Liberty of your Country is at ' present in Question. Is this Liberty less secure in the Hands of my ' Father, your lawful Prince, than ' in those of the Emperor of the ' Medes, who holds all the neigh-' bouring Kings in an absolute Dependance? If Cambyses should be van-' quish'd, your Privileges are lost ' for ever. If he prove victorious, ' you have every Thing to fear, ' from a Prince whom you have ' incens'd by your fecret Cabals.

The Prince, by this Discourse, intimidated some, confirm'd others

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in their Duty, and united all in one Design, of contributing to the Preservation of their Country. Soranes appear'd more zealous than any, and earnestly requested to have some Command in the Army. But as Cyrus had not conceal'd from Cambyses his just Suspicions of that Minister, the King did not suffer himself to be impos'd upon by Appearances. Under Pretext of providing for the Security of the Kingdom, he kept him near his Person; but gave Orders to watch his Conduct: So that Soranes was a Prisoner in the Capital without perceiving it.

Cyrus having learnt, that Astyages intended to cross Caramania, in order to enter Persia, prevented him by an unheard-of Diligence. He pass'd over craggy Mountains, and through such Ways as were impaslable by any other, than an Army VOL. II.

accustom'd to Fatigue, and conducted by so active a General.

He gain'd the Plains of Passagarda, seized the best Posts, and encamp'd near a Ridge of Mountains, which defended him on one Side, fortifying himself on the other by a double Entrenchment. Astyages quickly appear'd, and encamp'd in the same Plain near a Lake.

The two Armies continued in fight of each other for several Days. Cyrus could not, without great Concern, look forward to the Consequences of a War against his Grandfather, and employ'd this time, in sending to Astrapases's Camp, a Satrap, named Artabasus, who spoke to him in the following Manner.

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Cyrus, your Grandson, has and Abhorrence of the War which he has been forc'd to undertake a gainst

gainst you. He has neglected nothing to prevent it, nor will refuse ' any Means to put an End to it. He ' is not deaf to the Voice of Nature, ' but he cannot sacrifice the Liberty ' of his People. He would be glad, ' by an honourable Treaty, to re-' concile the Love of his Country ' with filial Affection. He is in a 'Condition to make War; but at ' the same time is not asham'd to 'ask Peace.'

The Emperor, still irritated by Cyaxares, persisted in his first Resolution, and Artabasus return'd, without succeeding in his Negotiation.

Cyrus seeing himself reduc'd to the Necessity of hazarding a Battle, and knowing of what Importance it is, in Affairs of War, to deliberate with many, to decide with few, and to execute with Speed, affembled

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his principal Officers, and heard all their Opinions. He then took his Resolution, which he communicated only to Hystaspes and Harpagus.

The Day following he caus'd a Rumour to be spread abroad, that he intended to retire, not daring to engage with unequal Forces. Before he left the Camp, he caus'd Sacrifices to be offer'd, made the usual Libations, and all the Chiefs did the same. He gave the Word, Mythras the Conductor and Saviour, and then mounting Horse, commanded each Man to take his Rank. All the Soldiers had Iron Cuirasses of divers Colours, made like the Scales of Their Casques or Tiara's were of Brass, with a great white Feather. Their Shields were made of Willow; below which hung their Quivers. Their Darts were short, their Bows long, and their Arrows made of Canes. Their Scymitars hung

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hung at their Belts upon their right Thighs. The royal Standard was a golden Eagle, with its Wings expanded. It was the same of which the Kings of *Persia* have ever since made use.

He decamp'd by Night, advanced in the Plains of Passagarda, and Astyages made haste to meet him, by Sun-rifing. Cyrus immediately drew up his Army in order of Battle, only twelve deep, that the Javelins and Darts of the last Rank might reach the Enemy; and that all the Parts might support and affist each other without Confusion. Further, he chose out of each of the Battalions a select Troop, of which he form'd a triangular Phalanx, after the Manner of the Greeks. He placed this Body of Reserve behind his Army, commanding them not to stir till he himself should give Orders.

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The North-Wind blew hard. The Plain was cover'd with Dust and Sand. Cyrus posted his Army so advantagiously, that the rising Dust was driven full in the Faces of the Medes, and favour'd his Stratagem, Harpagus commanded the right Wing, Hystaspes the lest, Araspes the Center, and Cyrus was present every where.

The Army of the Medes was compos'd of several square Battalions, thirty in front, and thirty deep, all standing close, to be the more impenetrable. In the Front of the Army were the Chariots, with great Scythes fasten'd to the Axletrees.

Cyrus order'd Harpagus and Hystaspes to extend the two Wings
by degrees, in order to inclose the
Medes. While he is speaking he
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hears a Clap of Thunder. 'We follow the great Oromazes, cry'd 'he,' and in the same Instant begun the Hymn of Battle, to which all the Army answer'd with loud Shouts, invoking the God Mythras.

Cyrus's Army presented their Front in a strait Line to deceive Astyages; but the Center marching slower, and the Wings faster, the whole Persian Army was soon form'd into a Crescent. The Medes pierce the sirst Ranks of the Center, and advance to the last. They begin already to cry, Victory! when Cyrus, at the Head of his Body of Reserve, salls upon the Medes, while Harpagus and Hystaspes surround them on all Sides, upon which the Battle is renew'd.

The triangular Phalanx of the Persians opens the Ranks of the Medes, and turns aside their Chariots. Cyrus, mounted on a foaming

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ing Steed, flies from Rank to Rank, The Fire of his Eyes animates the Soldiers, and the Serenity of his Countenance banishes all Fear. the Heat of the Battle he is active, calm, and present to himself; speaks to some, encourages others by Signs, and keeps every one in his Post. The Medes surrounded on all Sides, are attack'd in Front, in Rear, and in Flank. The Persians close in upon them, and cut them in pieces. Nothing is heard but the Clashing of Arms, and the Groans of the dying. Streams of Blood cover the Plain. Despair, Rage and Cruelty spread Slaughter and Death every where. Cyrus alone feels a generous Pity and Humanity. Astyages and Cyaxares being taken Prisoners, he gives Orders to found a Retreat, and put an End to the Pursuit.

Cyaxares, inflam'd with Rage and all the Passions which take hold of a proud

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proud Mind, when fallen from its Hopes, would not see Cyrus. He pretended to be wounded, and ask'd Permission to go to Echatan.

Astyages was conducted with Pomp to the Capital of Persia, not like a conquer'd Prince, but a victorious one. Being no longer importun'd by the ill Counsels of his Son, he made a Peace, and Persia was declar'd a free Kingdom for ever. This was the first Service which Cyrus did his Country.

The Success of this War, so contrary to the Expectations of Soranes, open'd his Eyes. If the Event had been answerable to his Desires, he would still have continu'd his Persidiousness. But sinding that he was not free to escape, that his Projects were disconcerted, and that it was not possible to conceal them any longer, he shrunk with Horror to behold the dreadful Condition into which he had brought

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brought himself, the Crimes he had committed, and the certain Disgrace which would follow. Not able therefore to endure this Prospect, he falls into Despair, kills himself, and leaves a sad Example to Posterity, of the Excesses to which mad Ambition may carry the greatest Genius's, even when their Hearts are not entirely corrupted.

After his Death Cyrus was inform'd of all the Particulars of his Treachery. The Prince, without applauding himself for having early seen into the Character of this Minister, beheld with Concern, and lamented, the unhappy Condition of Man; who often loses all the Fruit of his Talents, and sometimes precipitates himself into the greatest Crimes, by giving way to a headstrong Imagination and a blind Passion.

As soon as the Peace was concluded,

ded, Astyages return'd to Media. After his Departure Cyrus assembled the Senators, Satrapes, and all the Chiefs of the People, and said to them, in the Name of the King,

' My Father's Arms have deliver'd ' Persia, and set it free from all fo-' reign Dependance. He might now 'abridge your Rights and Privi-'leges, and even destroy your Au-'thority, and govern absolutely: ' But he abhors such Maxims. It is ' only under the Empire of Arima-'nius, that Force alone presides. 'The great Oromazes does not govern in that Manner. His sove-'reign Reason is the Rule of his 'Will. Princes are his Images. 'They ought to imitate his Conduct. 'The Laws should be their only 'Rule. One single Man is not suf-'ficient for making good Laws. 'How wise and just soever Princes are, they are still but Men, and con-

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'consequently have Prejudices and Passions. Nay, were they exempt

from these, they cannot see and

hear every Thing. They have

' need of faithful Counsellors, to in-

form and assist them. 'Tis thus

that Cambyses resolves to govern,

'He will reserve no more Power

than is necessary to do good; and

chuses to have such Restraints as may

' stop and hinder him from doing ill,

Senators, banish your Fears, lay a-

's side your Distrusts, recognize your

King. He preserves all your Rights

to you. Affift him in making the

Persians happy. He desires to

reign over free Children, and not

over Slaves.'

At these Words Joy was diffus'd through the whole Assembly. Some cry'd out, 'Is not this the God 'Mythras himself, come down from the Empireum, to renew the Reign of Oromazes.' Others dissolv'd

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in Tears, and were unable to speak. The old Men look'd on him as their Son; the young Men call'd him Father. All Persia seem'd but one Family.

Thus did Cyrus avoid all the Snares of Soranes, triumph over the Plots of Cyaxares, and restore Liberty to the Persians. He never had Recourse to Artifice, mean Dissimulation, or a tricking Policy, unworthy of great Souls.

Astyages dy'd soon after his return home, and left the Empire to Cyaxares. Cambyses foreseeing, that the turbulent and jealous Spirit of that Prince would soon excite new Disturbances, resolv'd to seek an Alliance with the Assyrians. The Kings of Assyria and the Emperors of the Medes, had been for three Ages past, the two rival Powers of the East. They were continually endeavouring to weaken weaken each other, in order to become Masters of Asia.

Cambyses, who knew his Son's Abilities, propos'd to him, that he should go in Person to the Court of Nabucodonosor, to treat with Amytis, the Wife of that Prince, and Sister of Mandana. She govern'd the Kingdom during the King's Madness.

Cyrus had been hinder'd from going thither, a Year before, by his Mother's Sickness. He was exceedingly pleas'd with a Journey to Babylon, not only that he might serve his Country, but likewise to converse with the Jews, whose Oracles (as he had learn'd from Zoroaster,) contain'd Predictions of his future Greatness; and he had no less a Desire to fee the miserable Condition of King Nabucodonosor, the Report of which was spread over all the East. He left Persia, cross'd Susiana, and soon THE arrived at Babylon.

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TRAVELS

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BOOK VIII.



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EMIRAMIS had founded the City of Babylon; but Nabucodonosor had given it its principal Beau-Having finish'd his Wars abroad, and being in full Peace at home, he had apply'd his Thoughts

to make his Capital one of the Wonders of the World, and with that View transported thither a great Number of Captives, of all the Nations he had conquer'd.

* It was situated in a vast Plain, water'd by the Euphrates. Fruitfulness of the Soil was so great, that it yielded the King as much as the half of his Empire, and produc'd two hundred times more than was fown.

The Walls of the City were built of large Brick, cemented together with Bitumen, or a Slime arising out of the Earth, which in time became harder than Marble. They were fourscore Foot thick, three hundred and fifty high, and form'd a perfect Square, twenty Leagues in Compass. A hun-

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^{*} The following Particulars are to be found in Herodotus, who had been upon the Spot. B. 1. Diod. Sic. B. 2. Quint. Curt. B. 5. Prideaux Connexion.

The TRAVELS of CYRUS. 129 dred and fifty Towers were rais'd at certain Distances upon these inaccessible Walls, and commanded all the Country round about.

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In the Sides of these Walls were a hundred Gates of Brass, through which might be seen passing to and fro an innumerable Throng of People, of all Nations. Fifty great Streets travers'd the City from Side to Side, and by crossing each other, form'd above six hundred large Divisions, in which were stately Palaces, delightful Gardens, and magnificent Squares.

The Euphrates flow'd through the Middle of the City; and over this River was a Bridge, built with surprising Art. At its two Extremities were two Palaces. The old one to the East, the new one to the West. Near the old Palace was the Temple of Belus. From the Center Vol. II.

of this Building role a Pyramid, more prodigious than those of Egypt. It was fix hundred Foot high, and compos'd of eight Towers, one above another. The uppermost was the holy Place, where the principal Mysteries were celebrated. From the Top of this Tower, the Babyle. nians observ'd the Motions of the Stars, which was their favourite Study, and by which they made themselves famous in other Nations.

At the other End of the Bridge stood the new Palace, which was eight Miles in Circuit. Its famous hanging Gardens, which were so many large Terrasses one above another, rose like an Amphitheatre to the Height of the City Walls. The whole Mass was supported by divers Arches built upon other Arches, all cover'd with broad Stones strongly cemented, and over them was first.a Layer of Reed, mix'd with Bitumen, then

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then two Rows of Bricks, and over these were laid thick Sheets of Lead, which made the whole impenetrable to Rain, or any Moisture. The Mould which cover'd all was of that Depth, as to have room enough for the greatest Trees to take Root in it. In these Gardens were long Walks, which ran as far as the Eye could reach, Bowers, green Plots, and Flowers of all Kinds; Canals, Basins, and Aqueducts, to water and adorn this Place of Delights. A most surprising Collection of all the Beauties of Nature and Art.

The Author, or rather the Creator, of so many Prodigies, equal to Hercules in Bravery, and superior to the greatest Men by his Genius, was, after incredible Successes, fallen into a kind of Madness. He imagin'd himself transform'd into a Beast, and had all the Fierceness of one.

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As foon as Cyrus was arriv'd at Babylon, he went to see Queen A. This Princess had, for near seven Years, been plung'd in a deep Sadness; but she was beginning to moderate her Grief, because the Jews, who were then Captives in the City, had promis'd her that the King should be cur'd in a few Days. The Queen was waiting that happy Moment with great Impatience. The Wonders which she had seen perform'd by Daniel, had made her confide in what he said. Cyrus, from a respectful Consideration of the Affliction of Amytis, avoided speaking to her on the principal Design of his Journey. He was sensible, that it was not a favourable Conjuncture to treat of political Affairs, and waited, like the Queen, for the King's Cure; but not with the same Hopes. In the mean while, he endeavour'd to fatisfy his Curiofity of knowing the Reli-

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Daniel was not then at Babylon, but was gone to visit and console the Jews, dispers'd throughout Assyria. Amytis made Cyrus acquainted with an illustrious Hebrew, named Eleazer, for whom she had a particular Esteem. The Prince being inform'd by him, that the People of God did not look upon the King's Frenzy as a natural Distemper, but as a Punishment from Heaven, enquir'd of him the Cause of it.

' Nabuchodonosor, said the Hebrew Sage, ' being led away by impious Men who were about him, came at length to such an Excess of 'Irreligion, that he blasphem'd a-' gainst The most High; and to crown ' his Impiety, he made, of our sa-' cred Vessels, and of the Riches which he had brought from his K 3

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Expedition into Judea, a golden

Statue, of an enormous Size, and

resembling his own Person. He had

' it erected, and consecrated, in the

' Plain of Dura, and commanded

' that it should be ador'd, by all the

Nations whom he had subdu'd.

'He was admonish'd by divine Dreams, that he should be punish'd

for his Idolatry and Pride in this

' Life. A Hebrew, nam'd Daniel,

' a Man famous for Science, Virtue,

' and his Knowledge of Futurity, ex-

' plain'd to him those Dreams, and

denounc'd God's Judgments upon

him, which were ready to break

forth.

The Words of the Prophet made fome Impression upon the King's Mind; but being surrounded by prophane Men, who despis'd the heavenly Powers, he neglected the divine Admonition, and gave

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' himself up anew to his Im-

' At the End of the Year, while he ' is walking in his Gardens, admi-' ring the Beauty of his own Works, ' the Splendor of his Glory, and the 'Greatness of his Empire; he exalts ' himself above Humanity, and be-'comes an Idolater of his own ' proud Imaginations. He hears a 'Voice from Heaven, saying, O 'King Nabuchodonosor, to thee it is ' Spoken, The Kingdom is departed from thee, and they Shall drive thee from Men, and thou Shalt eat 'Grass as the Beasts of the Field, till ' seven Years are past, and until thou ' know that The Most High ruleth o-' ver all the Kingdoms of the Uni-' verse, and giveth them to whom-' soever he will.

'In the same Hour was the Thing fulfill'd, and his Reason was taken K 4 'from

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from him. He was seiz'd with a Frenzy, and with Fits of raging Madness. In vain they attempted to hold him by Chains. He broke all his Irons, and ran away into the Mountains and Plains, roaring like a Lion. No one can approach him, without running the Hazard of being torn to pieces. He ' has no Repose, except one Day in the Week, which is the Sabbath. Then his Reason returns, and he holds Discourses worthy of Admiration*. It is now almost seven Years that he has been in this Con-' dition, and we are expecting his ' total Deliverance in a few Days, according to the divine Prediction.

Here Cyrus sigh'd, and could not forbear saying to Araspes: 'In all the Countries through which I pass, I see nothing but sad Examples of the Weakness and Missortunes of

* See Josephus.

Frinces.

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Princes. In Egypt, Apries is dethron'd, and made a Sacrifice by his blind Friendship for a perfidious Favourite. At Sparta, two young Kings were going to ruin the State, if not prevented by the Wisdom of Chilo. At Corinth, ' Periander makes himself and his ' whole Family miserable. At Athens, Pisistratus is twice dethron'd, 'as a Punishment from the Gods ' for his Artifice. At Samos, Poly-' crates suffers himself to be impos'd 'upon so far, as to persecute Innocence. At Crete, the Successors of 'Minos have destroy'd the most perfect of all Governments. Here, Nabuchodonosor draws upon him the Wrath of Heaven, by his Impiety. Great Oromazes! was it only in your Anger then, that you gave Kings to Mortals? Are Grandeur and Virtue incompatible?

The Morning of the Sabbath, Cy-

rus, accompany'd by Eleazer, went to the Place which the King of Babylon frequented. They beheld the unfortunate Prince come out of the Euphrates, and lie down under some Willows, which were upon the Banks of the River. They approach'd him with Silence. He was stretch'd upon the Grass, his Eyes turn'd towards Heaven; and sending forth from time to time deep Sighs, accompany'd with bitter Tears. In the midst of his Misfortunes there was still upon his Face an Air of Greatnels, which shew'd, that The Most High, in punishing, had not entirely forsaken him. They forbore, out of Respect, to speak to him, or to interrupt the profound Grief, in which he seem'd to be plung'd.

Cyrus, deeply struck with the sad Situation of this great Prince, stood immoveable, and on his Countenance appeared all the Tokens of

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2 Soul seiz'd with Terror and Compassion. The King of Babylon observ'd it, and without knowing who he was, said to him: 'Heaven suffers me to have Intervals of Reason, to make me sensible, that I do not possess it as a Property; 'that it comes from another; that a superior Being takes it from me, 'and restores it, when he pleases; and 'that he who gives it me is a sove- reign Intelligence, who holds all 'Nature in his Hand, and can dispose it in order, or overturn it, 'according to his Pleasure.

'Heretofore, being blinded by 'Pride, and corrupted by Prosperity, I said within my self, and to all the false Friends who were about me; We are born, as it were by Chance, and after Death we shall be, as if we had never been. The Soul is a Spark of Fire, which goes out when the Body is

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reduc'd to Ashes. Come, let us en.

joy the present Good, let us make

baste to exhaust all Pleasures. Let

us drink the most delicious Wines,

' and perfume our selves with odori-' ferous Oils. Let us crown our selves

with Roses before they wither. Let

' Strength be our only Law, and

' Pleasure the Rule of our Duty.

Let us make the Just fall into our

' Snares, because he dishonours us

by his Virtue. Let us examine

' him with Affronts and Torments, that

we may see whether he be sincere.

'Thus it was that I blasphem'd a-

' gainst Heaven, and this is the Source

of my Miseries. Alas! I have but

' too much deserv'd them.'

Scarce had he pronounc'd these Words, when he started up, ran away, and hid himself in the neighbouring Forest. This sad Spectacle augmented the young Prince's Respect for the Deity, and redoubled his Defire

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whom strict ing had liver by h Sage after

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He frequently saw Eleazer, with whom he came by degrees into a strict Friendship. The Eternal, being watchful over Cyrus, whom he had chosen, to bring about the Deliverance of his People, thought sit, by his Conversation with this Hebrew Sage, to prepare him to receive, soon after, the Instructions of the Prophet Daniel.

Ever since the Captivity of the Israelizes, the Hebrew Doctors, who were dispers'd in the several Nations, had apply'd themselves to the Study of the profane Sciences, and endeavour'd to reconcile Religion with Philosophy. In order thereto, they embrac'd, or forsook the literal Sense of the sacred Books, according as it suited with their Notions, or was repugnant to them. They taught,

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that the Hebrew Traditions were of ten folded up in Allegories, according to the Eastern Custom; but they pretended to explain them. was what gave Rife afterwards to that famous Sect among the Hebrews, call'd the Allegorists.

Eleazer was of the Number of those Philosophers, and was, with Reason, esteem'd one of the greatest Genius's of his Age. He was vers'd in all the Sciences of the Chaldeans and Egyptians, and had held several Disputes with the Eastern Magi, to prove, that the Religion of the Jews was not only the most antient, but the most conformable to Reason,

Cyrus having divers times discours'd with Eleazer, upon all he had learnt in Persia, Egypt, and Greece, concerning the great Revolutions which had happen'd in the Universe, desir'd him one Day, to explain to him the Doc-

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The TRAVELS of CYRUS.

Doctrine of the Hebrew Philosophers, concerning the three States of the World.

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We adore, answer'd Eleazer, but One only God, infinite, eternal, immense. He has defin'd himself, immense. He has defin'd himself, HE WHO IS, to denote, that he exists of himself, and that all other Beings exist only by him. Being rich by the Riches of his own Nature, and happy by his own surpreme Felicity, he had no need to produce other Substances. Nevertheless, by a noble and free Effort of his beneficent Will, he has thought fit to create divers Orders of Intelligences, to make them

'Man first forms the Plan of his 'Work before he executes it, but 'The Eternal conceives, produces, and disposes every Thing in order, by the same Act, without Labour

or

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or Succession. He thinks, and immediately all the possible Ways
of representing himself outwardly,
appear before him. A World of
Ideas is form'd in the divine Intellect. He wills, and instantly
real Beings, resembling those Ideas,
fill his Immensity. The whole
Universe, and the vast Expanse of
Nature, distinct from the divine
Essence, is produc'd.

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'The Creator has represented himself two ways, by simple Pictures, and by living Images. Hence there are two sorts of Creatures essentially different, material Nature, and intelligent Nature. The one represents only some Perfections of its Original. The other knows and enjoys it. There are an instance nite Number of Spheres, full of such intelligent Beings.

'Sometimes these Spirits plunge them-

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themselves into the unfathomable Depths of the Divine Nature, to adore its Beauties, which are ever new. At other times they ad-' mire the Perfections of the Creator in his Works. This is their two-fold Happiness. They can-'not incessantly contemplate the 'Splendor of the divine Essence. 'Their weak and finite Nature re-'quires that he should sometimes ' veil himself from their Eyes. This ' is the Reason why the material 'World was created; the Refresh-' ment of the Intellectual.

'Two forts of Spirits lost this 'Happiness by their Disloyalty. 'The one, call'd Cherubim, were of a superior Order, and are now infernal Spirits. The other call'd lschim, were of a less perfect Nature. These are the Souls which actually inhabit mortal Bodies.

The Chief of the Cherubim ap-VOL. II. ' proach'd

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' proach'd nearer to the Throne than

the other Spirits. He was crown'd

with the most excellent Gifts of

The Most High; but lost his Wis.

dom by a vain Complacency in

' himself. Being enamour'd with his

own Beauty, he beheld and con-

' sider'd himself, and was dazzled 'with the Lustre of his own Light,

'He first grew proud, then rebelled,

' and drew into his Rebellion all the

' Genii of his Order.

'The *Ischim* became too much attach'd to material Objects, and in the Enjoyment of created Pleasines, forgot the supreme Beatistude of their Nature. The first were elated with Pride, the others debas'd by Sensuality.

'Upon this there happen'd a great Revolution in the Heavens. The

' Sphere of the Cherubim became 2

dark Chaos, where those unhappy

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'Intelligences deplore, without Con-'folation, the Felicity they have lost by their own Fault.

'The *Ischim*, being less guilty, because they had sinn'd through Weakness, were condemn'd by *The Almighty* to animate mortal Bodies. God suffer'd them to fall into a kind of Lethargy, that they might forget their former State: Nevertheless, as a Punishment of their Crime, he ordain'd that their Abode should be an uneasy Prison.

'The Earth, which was before 'luminous, chang'd its Form. It 'was no longer a Place of Delights, 'but of a painful Banishment, where 'the continual War of the Elements 'subjected Men to Diseases and 'Death. This is the hidden Meaning of the first Allegory of the 'Hebrew Law-giver, concerning the 'Terrestrial Paradise, and the Fall

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of our first Parents. Adam does

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not represent one single Man, but

' all Mankind.

'Souls, being once disunited from their Origin, had no longer any fix'd Principle of Union. The Order of Generation, mutual Wants, and Self-love, became, here below, the only Bonds of our transient Society, and took the Place of Justice, Friendship, and divine Love, which unites the heavenly Spirits.

'Divers other Changes happen'd in this mortal Abode, suitable to the State of Souls who suffer, and deserve to suffer, and are to be cur'd by their Sufferings.

'In the End, the great Prophet, whom we call the Messiah, will come and renew the Face of the

Earth. It is He, who is the Head, and

does but from any The ants, be-tran-place enly

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and the Conductor of all intelligent ' Natures. He is the First-born of all ' Creatures. The Deity has united ' himself to him in an intimate ' manner, from the Beginning of ' the World. It is He, who con-' vers'd with our Fathers under a ' human Form. It is He, who ap-' pear'd to our Law-giver upon ' the Holy Mount. It is He, who ' spoke to the Prophets under a vi-' sible Appearance. It is He, who ' is call'd every where The Desire of ' Nations; because he has been im-' perfectly known to them, by an antient Tradition, with the Ori-'gin of which they are unacquainted. To conclude, it is He, who ' will come in Triumph upon the 'Clouds, to restore the Universe to 'its primitive Splendor and Felicity. 'The Foundation of the whole ' Law, and of all the Prophecies, is ' the Idea of A Nature, pure in its

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'Original, corrupted by Sin, and to be one Day restor'd.'

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Cyrus, almost transported with hearing this Account, was unwilling to interrupt the Philosopher; but seeing that he had done speaking, he said, 'You ' give me a much higher Idea of the Divinity, than the Philosophers of other Nations. They have repre-' sented the first Principle to me, only as a sovereign Intellect, who separated and reduc'd to Or-' der, the Chaos of an eternal Mat-' ter. But you teach me, that HE who is, has not only regularly ' dispos'd that Matter, but produc'd ' it; that he has given it Being, as well as Motion; and has filld his 'Immensity with new Substances, as well as new Forms. The Ami-' lictes, Jyngas, Cosmogoges, all the Genii which inhabit the Empyreum, and all the subordinate Divi-'nities, ador'd in other Countries, ' are

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'are not Parts of his Substance, but
'Images of his Greatness, and mere
'Effects of his Power. You shew
'me, that in all Nature there is
'but one supreme Deity, who gives
'Existence, Life and Reason to all
'Beings. This then is the God of
'Israel, so superior to those of all
'other Nations.

'I see that the Doctrine of the Persians, Egyptians, and Greeks, concerning the three States of the World, is perfectly conformable to your Theology.

'Zoroaster, being instructed in the Sciences of the Gymnosophistes, spoke to me of the first Empire of Oromazes, before the Rebellion of Arimanius, as of a State in which Spirits were happy and perfect. In Egypt, the Religion of Hermes represents the Reign of Osiris, before the Monster Typhon broke L 4 through

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state exempt from Miseries and Passions. Orpheus has sung the golden Age as a State of Simplicity and Innocence. Each Nation has formed an Idea of this primitive World, according to its Genius. The Magi, who are all Astronomers, have plac'd it in the Stars. The Egyptians, who are all Philosophers, have fancy'd it A Republick of Sages. The Greeks, who delight in rural Scenes, have describ'd it as A Country of Shepsherds.

The Sibyls have foretold the coming of a Hero, who is to descend from Heaven, to bring back Astrona to the Earth. The Persians call him Mythras; the Egyptians, Orus; the Greeks, Jupiter, the Conductor, and Saviour. It is true they differ in their Descriptions, but all agree in the same Truths. They

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'They are all sensible, that Man is not now what he was, and believe that he will one Day assume a more perfect Form. God cannot suffer an eternal Blemish in his Work. Evil had a Beginning, and it will have an End. Then will be the Triumph of Light over Darkness. That is the Time fix'd by Destiny, for the total Destruction of Typhon, Arimanius, and Pluto. That is the prescrib'd Period for re-establishing the Reign of Oromazes, Osiris and Saturn.

'Nevertheless, there arises one great Difficulty, which no Philo'sopher has yet been able to solve me. I do not conceive how Evil could happen under the Government of a God, who is good, wise and powerful. If he be wise, he might have foreseen it. If he be powerful, he might have hinder'd it:

And if he be good, he would have pre-

reprevented it. Help me to answer this great Difficulty. Shew me which way to justify the eternal Wisdom. Why has God created free Beings capable of Evil? Why has he bestowd on them so fatal a Gift?

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Liberty, answered Eleazer, is a necessary Consequence of our reasonable Nature. To be free, is to be able to chuse. To chuse, is to prefer. Every Being capable of Reasoning and Comparing can prefer, and consequently chuse. This is the essential Difference between Bodies and Spirits: The one are necessarily transported where ever the moving Force carries them; The other are mov'd only by a Reason which enlightens them. God could not give us Intelligence, without giving us Liberty.

But could he not, reply'd Cy-

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our Liberty, by shewing us Truth with so clear an Evidence, that it would have been impossible to mistake? When the sovereign Beauty displays his infinitely attractive Charms, they seize and engross the whole Will, and make all inferior Amiableness vanish, as the rising Sun dispels the Shades of Night.

'In the purest Light, answered E'leazer, does not illuminate those
'who will not see. Now, every sinite Intelligence may turn his Eyes
'from the Truth. I have already
'told you that Spirits cannot incessfantly contemplate the Splendors of
'the divine Essence; they are oblig'd from time to time to cover
'their Faces. 'Tis then that Self'love may seduce and make them
'take an apparent Good for a real
'one. And this salse Good may
'dazzle and draw them away from
'the

the true Good. Self-love is inseparable from our Nature. God,
in loving himself, essentially loves
Order, because he is Order; but
the Creature may love it self without loving Order; and hence every created Spirit is necessarily and
essentially fallible. To ask why
God has made fallible Intelligences,
is to ask why he has made them
finite, or why he has not created
Gods as perfect as himself? A
Thing impossible.

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'Cannot God, continu'd Cyrus, imploy his Almighty Power, to force free Intelligences to see and relish Truth?'

'Inder the Empire of God him's self, answer'd Eleazer, despotick
'Rule and Liberty are incompatible.
'Inclination, Will, and Love, are never forc'd. God does every
'Thing he pleases in Heaven and upon

' upon Earth; but he will not em-' ploy his absolute Power to destroy ' the free Nature of intelligent Be-'ings. If he did so, they would 'act no longer from Inclination and 'Choice, but by Force and Necessity. They would obey, but they 'would not love. Now Love is ' what God demands, and it is the ' only Worship worthy of him. He ' does not require it for any Advan-' tage to himself, but for the Good ' of his Creatures. He will have 'them happy, and contribute to 'their own Happiness; happy by 'Love, and by a Love of pure 'Choice. It is thus that their Me-' rit augments their Felicity.'

'Cyrus. Moral Evil does not come from the supremely good, wise, and powerful Being, who cannot be wanting to his Creatures, but from the Weakness inseparable from our

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our limited Nature, which may be

' dazzled and deceiv'd. But what

' is the Cause of natural Evil?

' Might not the Goodness of God

' have brought back his offending

' Creatures to Order, without making

' them suffer? A good Father will

never make use of Punishments,

when he can gain his Children by

" Mildness."

'I have already told you, an's swer'd Eleazer, that we are capa-

ble of a twofold Happiness. If

God, after our Rebellion, con-

' tinu'd to us the Enjoyment of

' created Pleasure, we should never

' aspire to an Union with the Creator.

We should content our selves with

' an inferior Happiness, without any

'Endeavours to attain to the su-

' preme Beatitude of our Nature.

'The only Means to give free Be-

'ings a Dislike and Detestation of

their Disorder, is to make them

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feel, for a time, the fatal Consequences of their wandring from him. God owes it to his Justice, to punish the Guilty, that he may not countenance Crimes; and his Goodness likewise requires it, in order to correct and reform the ' Criminal. Natural Evil is neces-

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' fary to cure moral Evil: Suffering is the only Remedy for Sin.

' I comprehend you, faid Cyrus. ' God could not deprive Spirits of Liberty, without depriving them ' of Intelligence; nor hinder them ' from being fallible, without ma-' king them infinite; nor restore 'them after their Fall, by ex-' piatory Pains, without violating ' his Justice and Goodness. Exempt ' from all Passion, he has neither 'Anger, nor Revenge. He cha-

'stises, only to amend; and pu-

' nishes, only to cure.'

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' Yes, answer'd Eleazer, all will ' suffer more or less, as they are more or less gone aftray. Those ' who have never departed from ' their Duty, will for ever excel the ' rest in Knowledge and in Happi-' ness. Those who delay their Re-' turn to it, will be always inferior to the other in Perfection and Fe-' licity. The Return of Spirits to ' their first Principle, resembles the ' Motion of Bodies towards their Center. The nearer they approach to it, the more their Velocity augments.

This is the Order establish'd by eternal Wisdom, the immutable Law of distributive Justice; from ' which God cannot deviate, without being essentially wanting to him-' self, countenancing Rebellion, and 'exposing all finite and fallible Be-' ings to the Danger of disturbing the 'universal Harmony.

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' The Conduct of God shocks 'us, only because we are finite 'and mortal. Let us raise our Thoughts above this Place of Banishment. Let us run over all the Celestial Regions. We shall 'see Disorder and Evil no where but in this Corner of the Universe. 'The Earth is but an Atom in com-' parison of Immensity. The whole 'Extent of Time is but a Moment ' in respect of Eternity. These two 'infinitely small Points will one 'Day disappear. Yet a little Mo-'ment, and Evil will be no more. 'But our limited Minds, and our 'Self-love, magnify Objects, and 'make us look upon that Point, 'which divides the two Eternities, as ' something great.'

'This, continu'd Eleazer, is what even the Understanding of Man can answer, to justify the Ways of God. VOL. II.

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God. It is thus that we confound

Reason by Reason it self. It is by

these Principles that our Doctors

filence the Philosophers of the

Gentiles, who blaspheme against

the sovereign Wisdom, because of

the Evils and Crimes which hap-

e pen here below. But yet our Re-

· ligion does not consist in these

Speculations. It is not so much a

sphilosophical System, as a superna-

tural Establishment. Daniel will

instruct you in it. He is at pre-

fent the Prophet of The Most High.

'The Eternal sometimes shews him

Futurity as present, and lends him

his Power to work Prodigies.

' is soon to return to Babylon.

will shew you the Oracles con-

' tain'd in our sacred Books,

' teach you what are the Purpoles

for which God intends you.'

It was in this Manner that Eleazer instructed Cyrus. The Hebrew Sage

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fon mo endeavour'd to justify the incomprehensible Ways of Providence by Reasonings merely philosophical. And what was defective in his Opinions, was set right by the more simple and sublime Instructions of Daniel, who came back to Babylon a few Days after.

It was the Time fix'd by the Prophets for the Deliverance of Nabuchodonosor. His Frenzy ceas'd, and his Reason was restor'd to him. Before he return'd to his Capital, he resolv'd to pay a publick Homage to the God of Israel, in the same Place where he had given the notorious Instance of his Impiety.

He order'd Daniel to assemble the Princes, Magistrates, Governors of Provinces, and all the Nobles of Babylon, and to conduct them to the Plains of Dura, where he had some Years before erected the famous golden Statue. Cloath'd with M 2

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his Imperial Robe, he mounts upon an Eminence, from whence he may be seen by all the People. He has no longer any thing sierce or savage in his Look. Notwithstanding the dreadful Condition to which his Sufferings had reduc'd him, his Countenance has a serene and majestick Air. He turns towards the East, takes off his Diadem, prostrates himself with his Face to the Earth, and pronounces three times the tremendous Name of JEHOVAH!

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After having ador'd the ETER-NAL for some time in a profound Silence, he rises, and says:

People of all Nations affembled together, it was here that you formerly beheld the extravagant Marks of my impious and abominable Pride. It was here, that I usurp'd the Rights of the Divinity, and

would force you to worship the

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Work of Mens Hands. The ' Most High, to punish this Excess ' of Irreligion, condemn'd me to ' eat Grass with the Beasts for seven ' whole Years. The Times are ac-' complish'd. I have lifted up my ' Eyes to Heaven, and acknowledg'd ' his Power. My Reason and my 'Understanding are restor'd 'Your God, (continu'd he, turning ' towards Daniel,) is in Truth the God of Gods, and King of 'KINGS. All the Inhabitants of the ' Earth are, before him, as nothing, ' and he does according to his Will ' both in Heaven and in Earth. His 'Wisdom is equal to his Power, and 'all his Ways are full of Justice. 'Those that walk in Pride he is a-'ble to abase, and he raises again ' those whom he had humbled. ' Princes and People, learn to render 'Homage to his Greatness!'

At these Words the Assembly sent up

M 3 Shouts

Shouts of Joy, and fill'd the Air with Acclamations, in Honour of the God of Ifrael. Nabuchodonofor was conducted back with Pomp to his Capital, and refum'd the Government of his Kingdom. Soon after, he rais'd Daniel to the highest Dignities, and the Jews were honour'd with the first Posts throughout his vast Empire.

Some Days after, Amytis prefented Cyrus to Nabuchodonofor, who
receiv'd the young Prince in a most
friendly Manner, and gave him a
favourable Hearing. However, the
Nobles of Babylon, who sat in the
King's Council, represented to him
in very strong Terms; That great Inconveniences might attend the provoking the Median Court, at the
present Juncture, when notwithstanding the prudent Conduct of Amytis,
during the King's Illness, the Forces of the Kingdom were much
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lessen'd, and its Treasure exhausted: And that it would be better Policy to foment the Divisions between the Medes and Persians, in order to make them mutually weaken each other's Strength, and so give the King of Babylon a fair Occasion of extending his Conquests.

But Nabuchodonofor, who by the Misfortunes he had suffer'd, was cur'd of all such false Maxims, did not suffer himself to be dazzled by the ambitious Projects of his Ministers. And Cyrus observing his good Dispolitions, took that Opportunity to lay before him the Advantages he might find by an Alliance with Cambyses. He represented to him, that the Medes were the only Rivals of his Power in the East; That it could not be for the Interest of the King of Babylon, to let them grow more confiderable, by subjecting and oppressing the Persians; but that he **should** M 4

should rather make the latter his Friends, who might serve as a Barrier to his Empire against the Enterprises of the Median Prince. And in fine, that Persia lay very convenient for the Babylonian Troops to march through it into Media, in case Cyaxares should resolve upon a Rupture.

The Prince of Persia spoke both in publick and private Assemblies, with so much Eloquence and Strength of Reason; he shew'd during the Course of his Negotiation, (which lasted some Months) so much Candor and Truth; he manag'd the Nobles with so much Prudence and Delicacy; that in the End he brought them all over. An Alliance was sworn in a solemn Manner, and Nabuchodonosor continued faithful to it the rest of his Life.

Cyrus being impatient to see the sacred

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sacred Books of the Jews, which contain'd Oracles relating to his future Greatness, convers'd every Day with Daniel; and the Prophet endeavour'd to instruct the young Prince in the Hebrew Religion. He open'd the Books of Isaiah, which had mention'd Cyrus by Name, a hundred and fifty Years before his Birth, as a Prince whom God had destin'd to be the Conqueror of Asia, and Deliverer of his People.

Cyrus was seiz'd with Astonishment, to see so clear and circumstantial a Prediction, a Thing unknown in other Nations, where the Oracles were always obscure and doubtful.

'Eleazer, faid he to the Prophet,
'has already shewn me, that the
'great Principles of your Religion
'concerning the three States of the
'World, agree with those of other
'Nations. He has given me the
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' Idea of a GOD-CREATOR, which I have not found among the other Philosophers. He has answer'd all my Difficulties about the Origin of Evil, by the free Nature of Spirits. He shuts the Mouth of Impiety by his sublime Ideas concerning the Pre-existence of Souls, their voluntary Fall, and their total Restoration. But he has said nothing to me of the supernatural ' Establishment of your Law. I con-' jure you, by the God of Israel, to answer my Questions. Has your Tradition the same Source with that of other Nations? Has it been trans-' mitted to you by a purer Channel? Was your Law-giver a mere Phi-' losopher, or a divine Person?

I know, answer'd Daniel, all the Endeavours which our Doctorsuse, to sute Religion to the Taste of the Philosophers. But they go astray, and lose themselves in a Crowd of un-

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uncertain Opinions. The Origin and Continuance of Evil, under the Government of a good, wife, ' and powerful Creator, is an Ænigma, which has always exercis'd the Speculations of the Learned. 'It is vain and fruitless to attempt to 'explain it. We are certain that ' God has permitted Evil, only that 'he may draw from it an infinite ' Good; but how he will execute his ' Purpose, is a secret which no Mor-' tal can penetrate. The Chaldean, the Egyptian, the Greek, and even 'our Hebrew Philosophers, are puzzled and confounded by the 'Multiplicity of their own Reason-'ings upon this Matter. They waste themselves in toiling about those intricate Questions, without being able to unravel them. Who can know the Designs of God, or penetrate into his secret Purposes? Our Thoughts are weak, and our Conjectures vain. The Body weighs down

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' down the Soul, and will not suffer

it to reach those Heights to which

it fondly aspires.

The Curiosity of seeing into every Thing, explaining every
Thing, and adjusting it to our

weak Ideas, is the most dangerous

Disease of the human Mind. The most sublime Act of our feeble

Reason, is to keep it self silent be-

' fore the Sovereign Reason, to sub-

' mit, and to leave to God the Care

of justifying, one Day, the in-

comprehensible Ways of his Pro-

'vidence. Our Pride and Impatience

will not suffer us to wait for this

' Unravelling. We would go before

' the Light, and by so doing we

' lose the Use of it.

'Speculations of the Doctors. I 'Shall speak to you a more sure and 'simple Language. I shall propose 'no-

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of which the Eyes, Ears, and all the Senses of Men, are Judges.

'You have already learn'd by the universal Doctrine of all Nations, that Man is fallen from the Purity of his Original. By discontinuing to be just, he ceas'd to be immortal. Sufferings follow'd close upon Crimes, and Men were condemn'd to a State of Pain and Misery, in order to make them breathe perpetually after a better Life.

'For the first Ages after the Fall,
'Religion was not written. The
'moral Part of it was found in Reason
'it self, and the Mysteries of it were
'transmitted by Tradition from the
'Antients. As Men liv'd then se'veral Ages, it was easy to preserve
'that Tradition in its Purity.

But

But the sublime Knowledge of the first Men having serv'd only to ' increase the Corruption of their Hearts, the whole Race of Mankind, except one Family, was deftroy'd, in order to stop the Course of Impiety, and the multiplying of Vices. The Fountains of the great Abyss were broken up, and the Waters cover'd the Earth with an ' universal Deluge, of which there are yet some Traces in all Nations. The Constitution of the World, which had been chang'd by ' the Fall, was impair'd a-new. The ' Juices of the Earth were impo-' verish'd and spoilt by this Inundation. The Herbs and Fruits had ' no longer the same Virtue. The 'Air, loaded with an excessive Moifture, strengthned the Principles of Corruption, and the Life of Man was shortned.

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'From that Time God chose a particular People to be the Depositary of Religion, Morality, and all divine Truths, that they might not be degraded and entirely obscur'd by the Imagination, Passions and vain Reasonings of Men.

' The Most High, after having ' illuminated our Law-giver with the purest Lights, lent him his Al-' mighty Power, to prove his di-' vine Mission by the most signal 'Wonders. These Wonders, which were done in the Sight of a numerous People, were nothing less than ' the entire changing and overturning of Nature at every Instant. Mo-' ses speaks, the Sea divides; a mi-' raculous Food descends from Heaven; dry Rocks become Sources of living Water. Joshua continues ' the same Prodigies; Rivers run ' back to their Fountain-Head; and the Sun suspends its Course. 'Mo-

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· Moses establishes solemn Festivals, and august Ceremonies, to call to Remembrance continually his ' Miracles, and thereby to prove to ' all future Ages, that they could not be supposititious. A whole Na-' tion concurs loudly, univerfally, and successively, to give Testimony ' to them, by publick Monuments, ' perpetuated from Generation to Gee neration.

'Further, our great Legislator gives the Israelites a holy and pure Law, which he writes in a Book, ' and puts into the Hands of all the People. It was necessary at every ' Instant to consult this Book, in order to know, not only the reli-' gious, but civil Laws. Each Hebrew ' is oblig'd to read it over once a Year, and to transcribe the whole, at least once in his Life. It was ' impossible to alter or corrupt it with-

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without the Imposture's being difcover'd, and punish'd, as High-Treason against God, and an At-' tempt against the Civil Authority.

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' Moreover, God has in every Age rais'd up Prophets to preserve, ' renew, and explain, the primitive 'Tradition. Being separated from ' all Terrestrial Pleasures, in a Life ' of Austerity and Retirement, they unite themselves to the eternal Wis-'dom. The Eyes of the Soul, 'which have been shut since the O-' rigin of Evil, are open'd in these ' divine Men, to see into the Coun-' sels of The Most High, and to 'know all his Secrets; and it is ' for this Reason that they are cal-' led Seers.

'Further, our Books contain ' the most salutary and most important Truths. The Design of the Law and the Prophets is to Vol. II. fhew, N

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' shew, That all Creatures were ' pure in their Original, and had e nothing contagious or mortal in them; That all Men are at present born, sick, corrupt, and ignorant, even to the Degree of onot knowing their Disease; and that ' human Nature cannot be restor'd to ' its Perfection, but by the Coming ' of a Messiah. All the Ceremonies ' and Sacrifices of our Religion are ' but the Shadows of these three ' Celestial Truths. The History of our Nation is writ with such divine Art, that the Facts, Arictly true ' in themselves, are likewise Images of those other Truths. The Bondage of the Israelites in Egypt; their Journey through the Desart, and their Arrival in the promisd Land, represent to us the Fall of Souls, their Sufferings in this mortal Life, and their Return to their heavenly Country. All other Nations have their Allegories, we have

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ours. Those who stop at the Letter, are sometimes offended. They find Expressions, which seem too much to humanize, and even to corporalize, the Divinity. But the true Sage penetrates their profound Meaning, and discovers Mysteries of the highest Wisdom.

' These three Ideas, the Traces of 'which are to be observ'd in all 'Religions, have been transmitted ' from Age to Age, from the De-'luge to our Time. Noah taught ' them to his Children, whose Po-'sterity spread them afterwards over 'all the Earth. But in passing from ' Mouth to Mouth, they have been ' alter'd and obscur'd, by the Imagi-' nation of the Poets, the Supersti-' tion of the Priests, and the different 'Genius of each Nation. We find ' more remarkable Footsteps of them ' among the Eastern Nations and the Egyptians, than any where else; N 2

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because Abraham, our first Patri-

' arch, was famous in Asia; and

' because the People of God were a

' long time in Captivity, on the

Borders of the Nile. But those

antient Truths have been no where

referv'd in their perfect Purity,

except in the Oracles written by

' our Law-giver, our Historians, and

our Prophets.

But this is not all. There is a

' Mystery peculiar to our Religion,

of which I would not speak to you,

O Cyrus, if you were not the A-

' nointed of The Most High, and his

Servant, chosen for the Deliverance

of his People.

'The Prophecies mention two Advents of the Messiah: One in

Suffering; the other in Glory.
The Desire of all Nations will,

' many Ages before his triumphant

Appearance in the Clouds, live here

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' upon Earth in a State of Humilia-' tion. He will expiate Sin by the Sacri-' fice of himself, before he restores the ' Universe to its primitive Splendor.

God has no need of a bloody Victim to appeale his Wrath. But he would offend his Justice, if he pardon'd the Criminal without hewing his Abhorrence of the Crime. This is what the Messiah will do. The great Emanuel, God-Man, will descend upon Earth, to shew by his Sufferings the infinite Aversion of The Most High, for the Violation of Order. Tis thus that he will reconcile the divine Justice and Mercy.

'I see from far that Day which will be the Joy of Angels, and the Consolation of the Just. All the heavenly Powers, all the Spirits who fill Immensity, will be present at this Mystery, and adore its

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its Depth. Mortals will see nothing but the Shell and the Outside, the Sufferings of a Man of Sorrows, and acquainted with Grief: But we shall be healed by his Wounds. This is the great Mystery unknown in all other Religions, because none but that of the Hebrews teaches what is due to the infinite Purity of the divine Nature.

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Those Jews who expect only a triumphant Messiah, will not comprehend this first Advent. The Pretenders to Wisdom in all Nations, who judge only by Appearances, will blaspheme against what they understand not. Nay, The most just among Men will, in this Life, see, only as through a Cloud, the Beauty, Extent, and Necessity, of that GREAT SACRIFICE.

At length the Messiah will come in

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'in his Glory, to renew the Face of the Earth, and restore the Universe to its primitive Brightness. Then all Spirits, in Heaven, on Earth, and in Hell below, will bow the Knee before him. And the Prophecies will be accomplished in their full Extent.'

Here Daniel ceas'd, and Cyrus cry'd out, ' Zoroafter, Hermes, Orpheus, Pythagoras, all your Dif-'coveries are but imperfect Traces ' and chance Rays of the Religion of the Hebrews. In Persia, Egypt, 'Greece, and in all other Nations, 'I have found only oral, uncertain, ' and loose Traditions; but you, O Daniel, have antient Books, the ' Authority of which is incontesta-'ble. Your Law-giver prov'd his 'Mission by publick Miracles; you have Predictions, of which I am my self the Accomplishment. Books, Pro-

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Prodigies, and Prophecies like these, are not to be found elsewhere.

' O Cyrus, reply'd Daniel, you do not comprehend these Truths ' in all their Extent. Religion is not a System of Philosophical O-' pinions, nor yet a History of Miracles, or supernatural Events; but 'an experimental Science which God reveals only to Souls who ' love Truth for its own sake. We ' may admire its Doctrines, and be 's struck with its Prodigies, and yet be Strangers to its Spirit. To ' know its Secrets, and feel its E-' nergy, a superior Power must de-' scend and take Possession of your ' Heart. This happy Moment is onot yet come, but it draws near *. In the mean while be content with knowing that the God of Israel loves you, will go before you, and will accomplish his Will by

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you. Make hafte to verify his Oracles, and return with Speed to Persia, where your Presence is necessary.

The young Hero, soon after, left Babylon, and the Year following Nabuchodonosor dy'd. His Succesfors broke the Alliance sworn between the Assyrians and Persians. Cyrus spent twenty whole Years in War with the Affyrian Kings and their Allies. At length he took Babylon, which made him Master of all the East, from the River Indus to Greece, and from the Caspian Sea to Egypt.

In the Midst of his Wars and Victories, he never forgot the Instructions of the Prophet: But seeing the Oracles of Isaiah accomplish'd, chose Daniel for his first Minister, deliver'd the Hebrews from their Captivity, and loudly acknowledg'd

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ledg'd the God of Israel by this folemn Edict, for Rebuilding the Temple of Jerusalem.

Thus faith Cyrus, King of Persia. 'The Lord God of 'Heaven hath given me all 'the Kingdoms of the Earth; 'and he hath charg'd me to 'build him a House at Je- 'rusalem, which is in Judah. 'Whoever among you is of 'his People, his God be with 'him: And let him go up to 'Jerusalem, and build the 'House of the Lord God of 'Israel. HE IS THE GOD.

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DISCOURSE

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Y first Design was to intersperse some Notes in the Body of the Book; but as the attending to such critical Remarks would divert the Mind too often

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often from the principal Story, I thought it would be more agreeable to the Reader to digest them into the Form of a Discourse, which I divide into two Parts.

In the first I shall shew, that the Philosophers of all Ages and all Countries have had a Notion of a SUPREME DEITY distinct and different from Matter.

From the fecond it will appear, that there are Traces of the principal Doctrines of revealed Religion with regard to the three States of Nature to be found in the Mythology of all Nations.



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PART I.

Of the THEOLOGY of the ANTIENTS.

Persian Philosophers: According to the Testimony of Herodotus*, the antient Persians had neither Statues, nor Temples, nor Altars: 'They think it ridicutious, (says this Author,) to fancy, 'like the Greeks, that the Gods have 'an human Shape, or derive their 'Original from Men. They chuse 'the highest Mountains for the Place

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^{*} Herod. Clio. lib. 1. p. 56. §. 131. Edit. Francof. 1608.

ther Libations, nor Musick, nor hallow'd Bread; but when any one has a mind to sacrifice, he leads the Victim into a clean Place, and wearing a Wreath of Myrtle about his Head, invokes the God to whom he intends to offer it. The Priest is not allow'd to pray for his own private Good, but for that of the Nation in general, each particular Member finding his Benefit in the Prosperity of the Whole.

Strabo * gives the same Account of the antient Persians. 'They 'neither erected Statues nor Altars, says this Historian; 'they sacrificed in a clean Place, and upon an Eminence, where they offered up a 'Victim crowned. When the Priest had cut it into small Pieces, every one took his share. They left no

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^{*} Strabo lib. 15. p. 732. Ed. Paris, 1620.

Portion of it for the Deities, saying, that God desires nothing but the Soul of the Victim.

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The Eastern People, full of the Notion of Transmigration, imagined, that the Victim was animated by a Soul in a State of Punishment, whose expiatory Pains were compleated by the Sacrifice.

The Persians indeed, as well as other Pagans, worshipped the Fire, the Sun, and the Stars: But we shall see that they consider'd them only as visible Images and Symbols of a supreme God, whom they believed to be the Sovereign Lord of Nature.

Plutarch has left us in his Treatile of Isis and Osiris, a Fragment of the Theology of the Magi. This philosophical Historian assures us, that they called the Great God, Oromazes, or the Principle of Light B 3

that produced every thing, and worketh all in all *. They admitted however another God, but of an inferior Nature and Order, whom they called Mythras or the Middle God. They did not think him a Being coeternal with the supreme Divinity, but the first Production of his Power, the chief of all Spirits, and placed by him in Authority over them. This will appear from the following Passages.

The finest Definition we have of the Deity among all the Writings of the Antients, is that of Zoroaster. It has been transmitted down to us by Eusebius in his Præparatio Evangelica: an Author so far from being over favourable to the Pagans, that he makes it his Business continually to expose and degrade their Philosophy. And yet he says, that he had read the following Words verbatim

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^{*} Plut. de Isid. & Osir. Edit. Paris, 1624. p. 379.

of the ANTIENTS.

in a Book of Zoroaster that was extant in his Time, and known by the Title of The Sacred Collection of Persian Monuments.

† God is the first of all incorruptible Beings, eternal and unbegotten: He is not compounded of
Parts. There is none like nor equal to him. He is the Author of
all good, and entirely disinterested,
the most excellent of all excellent
Beings, and the wisest of all intelligent Natures; the Father of
Equity, the Parent of good Laws,
Self-instructed, Self-sufficient, and
the first Former of Nature.

The modern Writers among the Arabians and Persians, who have preserved to us what Remains are left of the antient Doctrine of Zoroaster among the Guebrii or Worshippers

† Euseb. Præp. Evang. lib. 1. p. 42. Edit. Paris.

of

of Fire, maintain, that the first Magi admitted only one eternal Principle of all things.

Abulfeda, cited by the famous Dr. Pocock, says, that according to the primitive Doctrine of the Per-sians *, 'God was prior to both 'Light and Darkness, and had existed from all Eternity in an ado- 'rable Solitude, without any Companion or Rival.'

Saristhani, quoted by Dr. Hyde, says, 'That the first Magi † did not look upon the good and evil 'Principles as both of them co-eternal, but thought that the Light was indeed eternal, and that the Darkness was produced in time by the Disloyalty of Abriman, Chief of the Genii.'

* Pocock Specim. Hist. Arab. p. 148. † Hyde Relig. Ant. Persar. cap. 9. p. 161. & cap. 22. p. 290.

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Such was the Theology of the antient *Persians*, which in the foregoing Work I have put in the Mouth of *Zoroaster*.

M. Bayle says in his Dictionary, that the antient Persians were all Manicheans; however he came to enrertain this Notion, he must certainly have given it up, if he had consulted the original Authors: 2 Method which that famous Critick did not always take. He had a Genius capable of going to the bottom of any Subject whatever: but he wrote sometimes in a hurry, and treated superficially the gravest and most important Subjects. Besides, there is no clearing him from the Charge of loving too much the difmal Obscurity of Scepticism. He is always upon his guard against the pleasing Ideas of Immortality. He thews with Art and Subtlety all the dark dark Sides of a Question: but he very rarely represents it in that Point of Light, which shines with Evidence. What Encomiums would he not have merited, had he employed his admirable Talents more for the Benefit of Mankind?

The Egyptians had much the same Principles as the oriental Nations. There is nothing more absurd than the Notion generally given us of their Theology; nor is any thing more extravagant than the allegorical Sense which certain Authors fancy they have discovered in their Hieroglyphicks.

On one hand, it is hard to believe that human Nature could ever fink so low as to adore Insects, Reptiles, and Plants, which they see produced, growing, and dying every day, without ascribing certain divine Virtues to them, or considering them as Symbols

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bols of some invisible Power. the most barbarous Countries we still find some Knowledge of a superior Being, which is the Object of the Hope and Fear of the most stupid Savages. But though we should suppose there are some Nations in the World funk into so gross an Ignorance as to have no Notion of a Deity, yet it is certain that Egypt cannot be charged with this Ignorance. All Historians, as well facred as profane, agree in speaking of this People as the wifest of all Nations; and one of the Encomiums that the Holy Spirit gives to Moses, is, that he was learned in all the Wisdom of the Egyptians. Would the Holy Ghost ever have spoken in such a manner of a Nation that was fallen into so senseless and barbarous an Ignorance, as to worship Onions, Crocodiles, and the most despicable Reptiles ?

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On the other hand, there are certain modern Writers who exalt the Theology of the Egyptians too high, and fancy that they find in their Hieroglyphicks all the Mysteries of the Christian Religion. After the Deluge, Noah doubtless would not leave his Children ignorant of the great Principles of Religion, with regard to the three States of Mankind: and that Tradition might have been spread from Generation to Generation over all Nations of the World. But we should not infer from thence, that the Heathens had as clear Notions of the Divine Nature and the Messas, as the Jews had themselves. Such a Supposition, far from doing Honour to Holy Writ, would only derogate from its Dignity. I shall endeavour to keep the just Medium between these two Extremes.

Plutarch

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Plutarch in his Treatise of Iss and Osiris, tells us *, 'That the Theo- 'logy of the Egyptians had two 'Meanings; the one holy and symbolical, the other vulgar and literal; and consequently that the Figures of Animals which they had 'in their Temples, and which they 'seemed to adore, were only so many Hieroglyphicks to represent the 'Divine Attributes.'

Pursuant to this Distinction, he says, that Osiris signifies the active Principle, or the most holy Being †; Is the Wisdom or Rule of his Operation, Orus the sirst Production of his Power, the Model or Plan by which he produced every thing, or the Archetype of the World.

It would be rash to assert, that

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^{*} Plut. de Isid. & Osir. p. 354. † Ibid. p. 373, 374, 375.

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the Pagans ever had any Knowledge of a Trinity of distinct Persons in the indivisible Unity of the Divine Nature. But it is plain that the Chaldeans and Egyptians believed that all the Attributes of the Deity might be reduced to three, Power, Understanding, and Love. They diftinguished also three sorts of Worlds, the sensible World, the aerial World, and the etherial World. In each of these Worlds they afferted likewise three principal Properties, Figure, Light, and Motion: Matter, Form, and Activity *: and on this account the antient Philosophers looked upon the Number three as mysterious.

If any Man reads with attention the aforementioned Tract of Plutarch, the Works of Jamblichus, and what Accounts are left of the Religion of the Orientals and Egyptians,

^{*} See Athan. Kirch. Oedip. Egypt. tom. 1. p. 144 &c. to p. 151. & tom. 2. p. 132.

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he will easily see, that the Mythology of those Nations chiefly regards the internal Operations, and the Attributes of the Deity, as that of the Greeks does his external Operations, or the Properties of Nature. The Orientals and Egyptians had a more refining and metaphysical Genius than the Greeks and Romans, who were fondest of the Sciences that depend on Imagination and Sense. This Key may contribute a great deal towards understanding the antient Mythologies.

Plutarch concludes his Treatise of Isis and Osiris in this manner: * 'As 'he that reads the Works of Plato 'may be said to read Plato, and he 'that acts the Comedy of Menander 'may be said to act Menander: so 'the Antients gave the Name of 'Gods to the various Productions

^{*} Pag. 377 & 378.

of the Deity. (Plutarch had faid a little before,) that care should be taken not to transform, dissolve and scatter the Divine Nature into Rivers, Winds, Vegetables, or bodily Forms and Motions. ' would be as ridiculous as to imae gine, that the Sails, the Cables, ' the Rigging and the Anchor are the ' Pilot; or that the Thread, the Woof, and the Shittle are the Weaver. Such senseless Notions are an 'Indignity to the Heavenly Powers, whom they blaspheme whilst they give the Name of Gods to Beings of an insensible, inanimate, and corruptible Nature. Nothing, 25 he goes on, that is without a Soul, ' nothing that is material and to be ' perceived by our Senses, can be God. Nor yet must we imagine that there are different Gods according to the different Countries of Greeks and Barbarians, Nor-As thern and Southern People. the

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the Sun is common to all the World, tho' called by different Names in different Places; so there is but one sole supreme Mind or Reason, and one and the same Providence that governs the World, tho' he is worshipped under different Names, and has appointed some inferior Powers for his Ministers. Such, according to Plutarch, was the Doctrine of the first Egyptians with regard to the Divine Nature.

Origen, who was co-temporary with Plutarch, follows the same Principles in his Book against Celsus, a Pagan Philosopher, who pretended to understand Christianity, because he knew some Ceremonies of that Religion, tho' he never entered into the Spirit of it. Now Origen expresses himself in this manner: * The Egyptian Philosophers have sublime

^{*} Orig. contra Cels. lib. 1. p. 11.

' Notions with regard to the Divine

' Nature, which they keep secret, and

' never discover to the People but

' under a Veil of Fables and Allego-

' ries. Celsus is like a Man who has

' travelled into that Country; and

tho' he has conversed with none

' but the ignorant Vulgar, yet

' takes it into his Head, that he

' understands the Egyptian Religion.

' All the Eastern Nations, (continues

' he) the Persians, the Indians, the

Syrians conceal secret Mysteries

' under their religious Fables. The

wise Men of all those Religions see

' into the Sense and true Meaning of

' them, whilst the Vulgar go no fur-

' ther than the exterior Symbol, and

' see only the Bark that covers

'them.'

Let us next hear the Testimony of Jamblichus, who had studied the Religion of the Egyptians, and understood it thoroughly. He lived in the

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the beginning of the third Century, and was a Disciple of the samous Porphyry. As both St. Clement * and St. Cyril of Alexandria † assure us, there were at that time a great many Egyptian Books extant, which have been since lost: Several of these were highly respected for their Antiquity, and ascribed to Hermes Trismegistus, or one of his first Disciples. Jamblichus had read these Books, which had been translated by the Greeks; and this is the Account that he gives of the Theology which they taught.

'According to the Egyptians, the 'first God existed in his solitary Uni'ty before all Beings ‡. He is the 'Fountain and Original of every thing 'that either has Understanding or is 'to be understood. He is the first 'Principle of all things, Self-suffi-

C 2 'cient,

^{*} Strom. 1. 6. p. 133. + Contra Julian. lib. 1. ‡ Jambl. de Myst. Egyp. Ed. Lugd. 1552. p. 153, 154.

' cient, Incomprehensible, and the 'Father of all Essences.'

Hermes says likewise, (as Jamblichus goes on to tell us) 'that this 's supreme God has constituted another God, called Emeph, to be 'Head over all Spirits, whether Ethereal, Empyrean, or Celestial; and 'that this second God, whom he stiles the Guide, is a Wisdom that 'transforms and converts into himself all spiritual Beings. He makes 'nothing superior to this God-Guide, but only the first Intelligent, and first Intelligible, who ought to be 'adored in Silence.'

He adds, 'That the Spirit which 'produceth all things, has different 'Names according to its different 'Properties and Operations; that he is called in the Egyptian Language 'Amoun, as he is wife; Ptha, as he is the Life of all things; and Offices.

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' ris, as he is the Author of all Good.'

Such, according to Jamblickus, was the Doctrine of the Egyptians; and it is evident from thence, that they admitted only one Principle, and a middle God, like the Mythras of the Persians.

The Notion of a Spirit constituted by the supreme God, to be the Head and Guide of all Spirits, is very antient. The Hebrew Doctors believed that the Soul of the Messias was created from the Beginning of the World, and appointed to preside over all the Orders of Intelligences. This Opinion was founded on a Notion, that finite Natures cannot incessantly contemplate the Brightness and Glories of the Divine Eslence, and must necessarily sometimes turn off their View, and adore the Creator in his Works; that at luch

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fuch Times there must be an Head to lead Spirits thro' all the Regions of Immensity, and shew them all its Beauties and Wonders.

To have a more perfect Knowledge of the Theology of the Orientals and Egyptians, it may not be improper to examine that of the Greeks and Romans, which is derived originally from it. The Philosophers of Greece went to study Wisdom in Asia and Egypt. Thales, Pythagoras, Plato, drew the best of their Knowledge from thence. The Traces of the Oriental Tradition are now indeed in a manner worn out: but as there are several Monuments of the Theology of the Greeks still preserved, we may judge of the Masters by their Disciples.

We must however distinguish between the Gods of the Poets, and those of the Philosophers. Poetry deisies deific ture, well the Mati of si gans all t see i in a liter Senf to fa fions that that which

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will Tra deifies all the various Parts of Nature, and gives Spirit to Bodies, as well as Body to Spirits: It expresses the Operations and Properties of Matter by the Actions and Passions of such invisible Powers, as the Pagans supposed to be the Directors of all the Motions and Events that we see in the Universe. The Poets pass in a Moment from Allegory to the literal Sense, and from the literal Sense to Allegory; from real Gods to fabulous Deities: and this occasions that jumble of their Images, that Absurdity in their Fictions, and that Indecorum in their Expressions, which are so justly condemned by the Philosophers.

Notwithstanding this Multiplication of inferior Deities, these Poets however acknowledged, that there was but one only supreme God. This will appear from the very antient Traditions which we still have left

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of the Philosophy of Orpheus. I am very far from thinking that Orpheus was the Author of those Works which go under his Name. I believe with the famous Grotius, that those Books were wrote by the Pythagoreans, who professed themselves Disciples of Orpheus. But whoever is the Author of these Writings, 'tis certain that they are older than Herodotus and Plato, and were in great Esteem among the Heathens; so that by the Fragments of them still preserved, we may form a Judgment of the antient Theology of the Greeks.

I shall begin with the Abridgment which Timotheus the Cosmographer gives us of the Doctrine of Orpheus. This Abridgment is preserved in Suidas *.

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^{*} Suidas de Orph. p. 350.

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'exalted above and prior to all Beings, the Author of all Things,
'even of the Æther, and of every
thing that is below the Æther:
This exalted Being is Life, Light,
and Wisdom; which three Names
express only one and the same
Power, which has created all Beings, visible and invisible, out of
nothing.'

It appears by this Passage, that the Doctrine of the Creation, that is, of the Production of Substances, was not unknown to the Heathen Philosophers. We shall soon find it laid down in Plato.

Proclus has transmitted down to us this extraordinary Passage of the Theology of Orpheus *. 'The Universe was produced by Jupiter, the Empyreum, the deep Tartarus,

Proclus de Timæo. p. 95.

⁵ the

the Earth, and the Ocean, the Immortal Gods and Goddesses; all that is, all that has been, and all that shall be, was contained originally in the fruitful Bosom of Jupiter. Jupiter is the First and the Last, the Beginning and the End. All Beings derive their Origin from him. He is the Primitive Father, and the Immortal Virgin. He is the Life, the Cause, and the Energy of all Things. There is but one only Power, one only God, and one sole universal King of all.

I shall conclude the Theology of Orpheus with a famous Passage of the Author of the Argonautica, who is looked upon to be a Disciple of his *. 'We will sing first an Hymn' upon the antient Chaos, how the Heavens, the Sea, and the Earth

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^{*} Argon. apud Steph. p. 71. Edit. Tuegger. An. 1566.

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were formed out of it. We will fing likewise that Eternal, Wise, and Self-perfect Love, which reduced this Chaos into Order*.

'Tis clear enough from the Doctrine of the Theogony, or Birth of the Gods, which is the same as the Cosmogony, or Generation of the Universe, that the antient Poets afcribed it entirely to a First Being, from whom all other Beings derived theirs. The Poem of the Theogonia, which is ascribed to Hesiod +, speaks of Love 'as the first Principle which ' brought the Chaos into Order; † 1' and from that Chaos sprung the Night, from the Night the Æther, from the Æther the Light; then the Stars, the Planets, the Earth, and at last the Deities that govern all.

^{* 423.} Πρεσβύτατον τε, κ αὐτοτελή πολύ-

[†] Hesiod. Theog. Edit. Steph. 4 120.

[†] ψ 120. Η δ' Έρος ος κάλλις ος έν αθανάτοισε θεδισε.

Ovid speaks likewise to the same Effect in the first Book of his Me. tamorphoses *. 'Before there was a Sea and an Earth, fays he, be-' fore there was any Heaven to cover ' the World, universal Nature was ' but one indigested sluggish Mass, ' called a Chaos. The Seeds of all ' things jumbled together were in a ' perpetual Discord, till a beneficent ' Deity put an end to the Difference.' Words which shew plainly that the Latin Poet who followed the Greek Tradition makes a Distinction between the Chaos, and God who by his Wisdom brought it out of Confusion into Order.

I ought however in this Place to observe, that the Greek and Roman Mythology in relation to the Chaos is much more imperfect than that of the Orientals and the Egyptians, who

* Ovid. Metam. 1.1. p. r.

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tell us, that there was an happy and perfect State of the World prior to the Chaos; that the good Principle could never produce any thing that was evil; that his first Work could not be Confusion and Disorder; and in a word, that physical Evil is nothing else but a Consequence of moral Evil. 'Twas the Imagination of the Greek Poets that first brought forth the monstrous Manichean Doctrine about two co-eternal Principles, a supreme Intelligence and a blind Matter, Light and Darkness, an indigested Chaos, and a Deity to range it in Order.

I pass from Hesiod and Ovid to speak of the Theology of Homer and his Imitator Virgil. Let any one read these two Epick Poets with a proper Attention, and he will see that the Marvellous which runs thro' their Fable is founded upon these three Principles. 1. That there

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is one supreme God, whom they every where call the Father, and the Sovereign Lord of Men and Gods, the Architect of the World, the Prince and Governour of the Universe, the First God, and the Great God. 2. That universal Nature is full of subordinate Spirits, which are the Ministers of that supreme God. 3. That Good and Evil, Virtue and Vice, Knowledge and Error, arise from the different Influence and Inspiration of the good and evil Genin who dwell in the Air, the Sea, the Earth, and the Heavens.

The Tragick and Lyrick Poets express themselves after the same manner as the Epick Poets. Euripides expressly acknowledges the Dependance of all Beings upon one sole Principle: O Father, and King of Men and Gods! says he; why do we miserable Mortals fancy that we know or do any thing?

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Our Fate depends upon your Will *.

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Sophocles represents the Deity to us as a sovereign Intelligence, which is the Truth, the Wisdom, and the Eternal Law of all Spirits †. 'Tis not, says he, to any mortal Nature, that Laws owe their Origin. They come from above. They come down from Heaven itself. The Olympian Jupiter alone is the Father of them.

Pindar says ‡, that Chiron taught Achilles to adore Jove, who lances the Thunder, as superior to all the other Deities.

Plautus introduceth an inferior Deity speaking in this manner **: 'I 'am a Citizen of the celestial City, 'of which Jupiter, the Father of

5 Gods

^{*} Eurip. Supplic. Act. 3. 4.734, &c. Edit. Cant.

[†] In Ædip. Tyran. † Pyth. Ode 6. p. 265. Ed. Oxon. ** Plaut. Rudens.

Gods and Men, is the Head. He commands the Nations, and sends us over all Kingdoms to take an Account of the Conduct and Actions, the Piety and Virtue of Men. In vain do Mortals endeavour to bribe him with their Oblations and Sacrifices. They lose their Pains, for he abhors the Worship of impious Persons.

fuant to the Custom of our Ancestors, celebrate first the Great Jove, who rules over Gods and Men, the Earth, the Seas, and the whole Universe. There is nothing greater than he, nothing that is like, nothing that is equal to him*.

I shall conclude my Quotations out of the Poets with a surprising Passage of Lucan. When Cato, after crossing the Deserts of Lybia,

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arrives at the Temple of Jupiter Ammon, Labienus is for persuading him to consult the Oracle. Upon which Occasion the Poet puts this Answer into the Mouth of that philosophical Hero. ' * Why do you, 'Labienus, propose to me to ask ' the Oracle whether we should chuse to die in a State of Freedom with 'Swords in our Hands, rather than ' see Tyranny enslave our Country? ' whether this mortal Life be only 'a Remora to a more lasting one? ' whether Violence can hurt a good 'Man? whether Virtue does not ' make us superior to Missortunes? ' and whether true Glory depends upon Success? We know these 'Truths already, and the Oracle ' cannot give us clearer Answers ' than what God makes us feel every ' Moment in the bottom of our · Heart. We are all united to the

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Deity.

^{*} Lucan. lib. 9. 4. 566.

Deity. He has no need of Words to convey his Meaning to us; and he told us at our Birth every thing that we have occasion to know. He hath not chosen the parched Sands of Lybia to bury Truth in those Desarts, that it might be understood only by a small Number. He makes himself known to all the World, he fills all Places, the Earth, the Sea, the Air, the Heavens. He makes his particular Abode in the Soul of the Just: Why then should we seek

Let us pass from the Poets to the Philosophers, and begin with Thales the Milesian, Chief of the Ionick School *, who lived above six hundred Years before the Birth of Christ. We have none of his Works now left; but we have some of his Maxims, that have been transmitted

* Flor. Olymp. 50.

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down to us by the most venerable Writers of Antiquity.

God is the most antient of all Beings. He is the Author of the Universe, which is full of Won-ders *. He is the Mind which brought the Chaos out of Consusion into Order †. He is without Beginning and without Ending, and nothing is hid from him ‡. No-thing can resist the Force of Fate; but this Fate is nothing but the immutable Reason, and eternal Pow-rer of Providence **.

What is still more surprising in Thales, is his Definition of the Soul: He calls it a 'Self-moving Prin-' ciple ††, thereby to distinguish it 'from Matter.

* Diog. Laert. Vita Thal. lib. 1.

† Cicero de Nat. Deor. lib.1. p.1113. Ed. Amst. 1661.

‡ St. Clement. Alex. Strom. 5.

** Stob. Ecl. Phys. cap. 8. ++ Plut. de Plat. Phil. lib. 4. cap. 2. Stob. Ecl. Phys. cap. 40.

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Pythagoras * is the second great Philosopher after Thales, and Chief of the Italick School. Every body knows the Abstinence, Silence, Retirement, and great Purity of Morals that he required of his Disciples. He was very sensible that human Understanding alone could never attain to the Knowledge of Divine Things, unless the Heart was purged of its Passions. Now these are the Notions which he has left us of the Deity.

God is neither the Object of Sense, nor subject to Passion; but invisible, only intelligible †, and supremely intelligent ‡. In his Body he is like the Light, and in his Soul he resembles Truth **. He is the universal Spirit that pervades and diffuseth itself over all Nature.

Flor. Olymp. 60 Diog. Laert. lib. 12.

[†] Plut. Vita Numæ.
** Vita Pyth. Porphyr.

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'All Beings receive their Life from him *. There is but one only God, who is not, as some are apt to imagine, seated above the World, beyond the Orb of the Universe; but being himself all in all, he sees all the Beings that fill his Immensity, the only Principle, the Light of Heaven, the Father of all. He produces every thing, He orders and disposes every thing; He is the Reason, the Life, and the Motion of all Beings †.

He taught, that, besides the First Principle, there were three sorts of intelligent Beings, Gods, Heroes, and Souls ‡. He considered the first as the unalterable Images of the Sovereign Mind, human Souls as the least perfect of reasonable Substances, and Heroes as a sort of middle Beings placed between the two others, in

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order

^{*} Lact. Inft. lib. 5. + St. Just. Serm. ‡ Diog. Lacrt. lib. 8.

order to raise up Souls to the Divine Union *.

Thus he represents to us the Divine Immensity as filled with Spirits of different Orders †. Thales had the same Notion; a Notion which those two Philosophers had learned in Egypt, where they thought it was to stint the Divine Power to suppose it less productive in intelligent Beings, than in material Ones.

This is the true Sense of that famous Expression ascribed to the Pythagoreans, that Unity was the Principle of all things, and that from this Unity there sprung an infinite Duality. We are not by this Duality to understand two Persons of the Christian Trinity, nor the two Principles of the Manichées; but a World of intelligent and corporeal Sub-

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^{*} Hierocl. Com. in Carm. Aurea Pyth. † Lacrt. de Pyth. Cic. de Leg. 1.2. p. 1197.

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Itances, which is the Effect whereof Unity is the Cause *. This is the Sentiment of Porphyry, and it ought to be preferred before that of Plutarch, who is for ascribing the Manichean System to Pythagoras, without producing for it any Proof.

Pythagoras agreed with Thales in defining the Soul to be a Self-moving Principle †. He maintained further, 'that when it quits the Body, it is 're-united to the Soul of the World ‡; 'That it is not a God, but the 'Work of an Eternal God **, and 'that it is immortal on account of 'its Principle ††.

This Philosopher was of opinion, that Man was composed of three Parts, of a pure Spirit, of an ethereal Matter, (which he called the

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^{*}Porphyr. Vita Pyth. † Plut. Plac. Phil. 1.4. cap.2. ‡ Cicer. de Senect. c. 21. ** Ib. de Nat. Deor. 1.2. †† Tusc. lib. 1. & de Consol. p. 1300.

fubtile Vehicle of the Soul) and of a mortal or gross Body. He was indebted likewise for this Notion to the Egyptians, who borrow'd it from the Hebrews; these last in their Divinity distinguishing the pure * Spirit, the animal † Soul, and the terrestrial ‡ Body.

The Pythagoreans speaking of the subtile Vehicle or the celestial Body, frequently call it the Soul, because they consider it as the active Power which animates the terrestrial Body. This has made such as do not understand their Philosophy thoroughly, imagine, that they believed the thinking Substance to be material; whereas nothing is more false. They always distinguished between the Understanding or the pure Spirit, and the animal Soul or ethereal Body. They considered the one as the Source

¥ Πνευμα. ‡ Ψυχή. † Σωμα.

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of our Thoughts, the other as the Cause of our Motions. They believed them to be two different Substances. Anaxagoras, as we shall soon see, rectified this Mistake.

The old Greek Poets had dreffed up this Opinion in a different Guise; they called the ethereal Body the Representation, the Image, or the Shadow; because they fancy'd that this subtile Body, when it came down from Heaven to animate the terrestrial Body, assumed its Form just as melted Metal takes that of the Mold in which it is cast. They said, that after Death, the Spirit still clothed with this subtile Vehicle, flew up to the Regions of the Moon, where they placed the Elysian Fields. And there, as they imagined, a fort of second Death ensued by the Separation of the pure Spirit from its Vebicle. The one was united to the Gods, the other staid in the Abode of

of the Shades. This is the Reason why Ulysses says in the Odysseis,

That he saw in the Elysian Fields

the Divine Hercules; i. e. his Image, says the Poet; for as for

him, he is with the Immortal Gods,

and assists at their Banquets *.'

Pythagoras did not adopt the Poetick Fiction of a second Death. He held, that the pure Spirit, and its subtile Vehicle being born together, were inseparable, and returned after Death to the Star from whence they descended.

I do not speak here of Transmigration, which only related to such Souls as were degraded and corrupted in mortal Bodies. I shall treat of it in the second Part of this Discourse.

* Odysf. 1. 11. p. 167.

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I cannot conclude this Article of Pythagoras better than with the Summary which St. Cyril gives us of the Doctrine of this Philosopher. 'We fee plainly, says that Father, that 'Pythagoras maintained, that there was but one God, Principle and Cause of all things, that enlightens every thing, that animates every thing, from whom every thing proceeds, who has given Being to all things, and is the Source of all Motion *.'

After Pythagoras comes Anaxagoras † of the Ionick Sect, born at Clazomenæ, and Master to Pericles the Athenian Hero. This Philosopher was the first after Thales in the Ionick School who perceived the Necessity of introducing a supreme Intelligence for the Formation of the

^{*} St. Cyril. contra Julian. lib. 1. p. 85. † Flor. Olymp. 80.

Universe. He rejected with Contempt, and with great Strength of Reason refuted the Doctrine of such as held, that * a blind Necessity, and the casual Motions of Matter had produced the World. He endeavoured to prove, that a pure and uncompounded Spirit presides over the Universe.

According to Aristotle's Account, the Reasoning of Anaxagoras was founded upon these two Principles:

1. That the Idea of Matter not including that of active Force, Motion could not be one of its Properties. We must therefore, said he, seek somewhere else to find out the Cause of its Activity. Now this Active Principle, as it was the Cause of Motion, he called the Soul, because it animates the Universet.

* Plut. Vita Pyth.
† Arist. de Anim. lib. 1. cap. 2. p. 619. Ed. Paris 1629.

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' 2. He distinguished between this universal Principle of Motion, and the Thinking Principle, which last he called the Understanding *. 'He saw nothing in Matter that had ' any resemblance to this Property; and from thence he inferred, that ' there was in Nature another Sub-'stance besides Matter. But he ad-' ded, that the Soul and Spirit were one and the same Substance, dif-' tinguished by us only in regard of 'its different Operations, and that ' of all Essences, it was the most simple, the most pure, and the ' most exempt from all Mixture and 'Composition.'

This Philosopher passed at Athens for an Atheist, because he denied that the Stars and Planets were Gods †. He maintained, that the first were

^{*} Ib. p. 620. † Plat. de Legib. 10. p. 886.

Suns, and the latter habitable Worlds, So very antient is the System of a Plurality of Worlds, which has been generally thought to be modern.

Plato * accuses Anaxagoras of having explained all the Phænomena of Nature by Matter and Motion, Descartes has only revived this Opinion. I cannot but think it very unjust to attack the Philosopher of Clazomenæ or his Follower on this account, fince they both lay it down for a Principle, that Motion is not a Property of Matter, and that the Laws of Motion are settled with Thought and Design. Supposing these two Principles, 'tis to have a nobler Idea, and one every way more worthy of the Deity to maintain, that being always himself present to his Work, he gives Life, Being, and Motion to all Creatures, than to

* Plat. Phœd. p. 73.

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imagine with the Peripateticks, that certain inferior Spirits, substantial Forms, or middle Beings, which they cannot define, produce all the various Modifications and Arrangements of Matter. Aristotle and his School, by multiplying second Causes, seem to have robbed the first Cause in some measure of his Power and Glory.

Socrates * follows close after Anaxagoras. The common Notion
is, that he was a Martyr for the Unity of the Godhead, in having refused
to pay his Homage to the Gods of
Greece; but it is a Mistake. In the
Apology that Plato makes for this
Philosopher, Socrates acknowledgeth
certain subordinate Deities, and teaches that the Stars and the Sun are animated by Intelligences that ought to
be worshipped with Divine Honours.

The

^{*} Flor. Olymp. 90.

The same Plato in his Dialogue upon Holiness * tells us, that Socrates was not punished for denying that there were inferior Gods, but for declaiming openly against the Poets who ascribed human Passions and enormous Crimes to those Deities.

Socrates however, whilst he supposed several inferior Gods, admitted all the while but only one Eternal Principle. Xenophon has left us an excellent Abridgment of the Theology of that Philosopher. 'Tis perhaps the most important Piece we have left of Antiquity. It contains the Conversation of Socrates with Aristodemus, who doubted of the Existence of God. Socrates makes him at first take notice of all the Characters of Design, of Art, and of Wisdom that appear all over the Universe, and particularly in the

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^{*} Plat. Eutyph. p. 5 & 6.

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Mechanism of the human Body. " * Do you believe, says he then to ' Aristodemus, can you believe that ' you are the only intelligent Being? 'You know that you possess but a 'little Particle of that Matter which ' composes the World, a small Por-' tion of that Water which moistens 'it, a Spark of that Flame which ' animates it. Is Understanding pe-' culiar to you alone? Have you ' so engrossed and confined it to ' yourself, that it is to be found no 'where else? Does blind Chance ' work every thing, and is there no ' fuch thing as Wisdom besides what ' you have?'

'he did not see that wise Architect
'of the Universe; Socrates answers
'him, Neither do you see the Soul
'which governs your own Body,

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and

^{*} Xen. Mem. Soc. Ed. Basil. 1579. lib. 1. p. 573;

' and regulates all its Motions: You

might as well conclude, that you

' do nothing yourself with Design

and Reason, as maintain that every

' thing is done by blind Chance in

the Universe.'

Aristodemus at length acknowledging a supreme Being, is still in doubt as to Providence; not being able to comprehend how the Deity can see every thing at once. Socrates replies, 'If the Spirit that resides in your Body moves and disposes it ' at its pleasure; why should not ' that sovereign Wisdom which pre-'s sides over the Universe, be able ' likewise to regulate and order every ' thing as it pleases? If your Eye ' can see Objects at the distance of ' feveral Furlongs; why should not ' the Eye of God be able to see ' every thing at once? If your Soul ' can think at the same time upon ' what is at Athens, in Egypt, and in Sicilys ' Sicil

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'Sicily; why should not the Divine 'Mind be able to take care of every 'thing, being every where present to his Work?'

Socrates perceiving at last that the Infidelity of Aristodemus did not arise so much from his Reason as from his Heart, concludes with these Words:

'O Aristodemus, apply yourself sin'cerely to worship God; he will enlighten you, and all your Doubts will soon be removed!'

Plato*, a Disciple of Socrates, follows the same Principles. He lived at a time when the Doctrine of Democritus had made a great Progress at Athens. The Design of all his Theology is to give us noble Sentiments of the Deity, to shew us that Souls were condemned to animate mortal Bodies, only in order

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^{*} Olymp. 100.

to expiate Faults they had committed in a pre-existent State; and in fine, to teach that Religion is the only Way to restore us to our first Glory and Perfection. He despises all the Tenets of the Athenian Superstition, and endeavours to purge Religion of them. The chief Object of this Philosopher is Man in his immortal Capacity, he only speaks of him in his politick one, to shew that the shortest Way to Immortality, is to discharge all the Duties of Civil Society for the Love of Virtue.

Plato in one of his Dialogues defines God, the efficient Cause which makes things exist that had no Being before *. A Definition which shews that he had an Idea of the Creation. Matter, in his Way of thinking, was not eternal in any Sense but as it was

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† 'Io Tim. L

^{*} Ποιητικήν πάσαν έφαμεν είναι δύναμιν ή τις αν αιτία γίγνηται τοῖς μη πρότερον έσιν υς ερον γίγνεδαι. Plat. Sophist. p. 185. Ed. Franc. 1605.

^{*} See musine of Platoni teli plac

created from Eternity. He never thought it either independent upon God, or any Emanation of his Sub-stance, but a real Production *. Speaking indeed of the Divine Substance in his Timeus Locrius, he calls it an uncreated Matter †. But he distinguishes it always from the sensible Universe, which he considers merely as an Effect and a Production.

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Nor is it surprising that Plato, who had only the Light of Nature to instruct him, should be convinced of the Creation. That Truth, however incomprehensible it may appear to finite Minds, does yet imply no Contradiction. In reality, when God creates, he does not draw a Being

† 'Ισέαν ύλαν αιδητόντε, έκγονον τετέων. Plat.

Tim. Loc. pag. 1089.

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^{*} See Cic. Tusc. Quæst. lib. 1. p. 1059. Possumusine dubitare quin mundo præsit aliquis Effector ut Platoni videtur, vel Moderator tanti operis ut Aristoteli placet.

out of nothing, as out of a Subject upon which he works; but he makes something exist which did not exist The Idea of infinite Power necessarily supposes that, of being able to produce new Substances, as well as new Forms. To make a Substance exist which did not exist before, has nothing in it more inconceivable than the making a Formexist which was not before; for in both Cases there is a new Being produced; and whatever Difficulties there are in conceiving the Passage from Nothing to Being, they are as puzzling As therein the one as in the other. fore it cannot be denied but that there is a moving Power, though we do not conceive how it acts; so neither must we deny that there is a creating Power, because we have not a clear Idea of it.

To return to Plato. * He calls

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^{*} Plat. de Rep. lib. 10. p. 749.

[·] God

God the supreme Architect that created the Heavens, the Earth, and the Gods, and that does whatever he pleases in Heaven, in Earth, and in the Shades below.

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He considers the Deity in his eternal Solitude before the Production of finite Beings. He says frequently like the Egyptians, 'That this first' Source of the Deity is surrounded with thick Darkness, which no Mortal can penetrate, and that this inaccessible God is only to be adored by Silence.' 'Tis this first Principle which he calls in several Places the Being, the Unity, the surpreme Good; * the same in the intelligent World, that the Sun is in the visible World. 'Tis in Plato's Opinion, this Fountain of the Deity that the Poets called Coelus.

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^{*} De Rep. 1. 6. p. 686.

This Philosopher afterwards represents to us this first Being as sallying out of his Unity to consider all the various Manners by which he might represent himself exteriourly; thus the intelligible World, comprehending the Ideas of all Things, and the Truths which result thence, was formed in the Divine Understanding. Plato always distinguishes between the supreme Good, and that Wisdom which is only an Emanation from him. 'That which offers us Truth, fays he, ' and that which gives us Reason is the supreme Good. ' is the Cause and Source of Truth. ' † He hath begotten it like himself.

+ De Rep. 1. 6. p. 687.

* As the Light is not the Sun, but

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^{*} Ibid. Τέτον τοίνυν φαναί με λέγειν τον τέ είγαθε έκγονον ον τάγαθον εγέννησεν άνάλογον ξαυτώ.

'nation. As the Sun not only gives
Light to Bodies, and makes them
visible, but contributes likewise to
their Generation and Growth; so
the supreme Good not only gives
Knowledge to Creatures, but gives
them their Being and Existence
too. This Emanation he calls Saturn, or the Son of Coelus.'

In short, he considers the productive Cause of all Things, as animating the Universe, and giving it Life and Motion. In the tenth Book of his Laws, * he proves that the Cause of Motion cannot be corporeal, because Matter is not active in its Nature; and supposes another Principle to put it in Motion. This first Mover he calls the Soul of the World, and Jupiter, or the Son of Saturn. So that it is plain from hence, that the Trinity of Plato comprehends

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^{*} Lib. 10. p. 951, 952.

only three Attributes of the Deity, and not three Persons.

Aristotle, Plato's Disciple, and Prince of the Peripatetick Philosophers, calls God * 'the eternal and living Being, the most noble of all Beings, a Substance entirely distinct from Matter, without Extension, without Division, without Parts, and without Succession; who understands every thing by one single Act, and continuing himself immoveable, gives Motion to all Things, and enjoys in himself a perfect Happiness, as knowing and contemplating himself with infinite Pleasure.

In his Metaphysicks he lays it down for a Principle, that God ‡ is a supreme Intelligence that acts

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^{*} Arist. Ed. Paris, 1629. Metaph. lib. 14. Cap. 7. 1000.

* Metaph. lib. 14. c. 10. p. 1005.

' with Order, Proportion and De-' sign; and is the Source of all that ' is good, excellent and just.'

In his Treatise of the Soul, he says, 'that the supreme Mind ‡ is 'in its Nature prior to all Beings, 'that he has a sovereign Dominion over all. And in other Places he says, '* that the first Principle is 'neither the Fire, nor the Earth, nor the Water, nor any thing that is 'the Object of Sense; but that a 'spiritual Substance is the Cause of the Universe, and the Source of all 'the Order and all the Beauties, as 'well as of all the Motions and all 'the Forms which we so admire in 'it.'

These Passages shew that Aristotle held the Eternity of the World only

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[†] Id. de Anim. 1. 1. c. 7. p. 628. * Met. 1. 1. c. 2, 3. p. 844, 845.

in Consequence of his Notion that it was an Emanation posterior in Nature to the Divine Mind, who being all Act, and all Energy, could not rest in a State of Inactivity.

Besides this first and eternal Substance, he acknowledges several other intelligent Beings that preside over the Motions of the celestial Spheres. 'There is, says he, but one only 'Mover, and several inferior Deities. ‡ All that is added about the human Shape of these Deities, is nothing else but Fiction, invented on purpose to instruct the common People, and engage them to an Observance of good Laws. All ' must be reduced to one only primi-' tive Substance, and to several inferior Substances, which govern in Subordination to the first. This is the genuine Doctrine of the An-

‡ Met. L. 14. c. 8. p. 1003.

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from Nat ' tients, escaped from the Wreck of vulgar Errors and poetick Fables.

Cicero lived in an Age when Corruption of Manners and Scepticism were at their Height. The Sect of Epicurus had got the Ascendant at Rome over that of Pythagoras; and some of the greatest Men when they were reasoning about the Divine Nature, thought fit to suspend their Judgment and waver between the two Opinions of a supreme Intelligence and a blind Matter. Cicero, in his Treatise of the Nature of the Gods, pleads the Cause of the Academick Philosophers who doubted of every thing. It is however to be observed, that he refutes Epicurus with great Force of Reason in his first Book, and that the Objections which he makes in his third, as an Academick, are much weaker than the Proofs that he draws from the Wonders that appear in Nature, which he infifts on in his **fecond**

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second Book, to demonstrate the Existence of a supreme Intelligence.

In his other Works, and particularly in his Book de Legibus, he describes the Universe to us ' † as a

Republick, of which Jupiter is the

' Prince and the common Father,

The great Law imprinted in the

' Hearts of all Men is to love the

' Publick Good, and Members of the

' common Society as themselves; this

' Love of Order is the supreme Ju-

' stice, and this Justice is amiable

for its own Sake. To love it on-

' ly for the Advantages it procures

'us, may be politick, but there's

'little of Goodness in it. 'Tis the

' highest Injustice to love Justice

' only for the Sake of Recompence.

'In a Word, the universal, immu-

' table and eternal Law of all intelli-

1† Cic. de Leg. Ed. Amst. 1661. L. 1. p. 1188, 1189, 1190, 1191, &c.

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' gent Beings, is to promote the 'Happiness of one another like Chil- 'dren of the same Father.'

He next represents God to us as a Sovereign Wisdom, from whose Authority it is still more impracticable for intelligent Natures to withdraw themselves than it is for corporeal ones. '‡ According to the Opinion of the wisest and greatest Men, says this Philosopher, the Law is not an Invention of human Understanding, or the arbitrary Constitution of Men, but a Consequence of the eternal Reason that governs the Universe.

'The Rape which Tarquin com-'mitted upon Lucretia, continues 'he, was not less criminal in its Na-'ture, because there was not at that 'time any written Law at Rome a-

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[‡] Cic. de Leg. 1. 2. p. 1194.

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' gainst such sort of Violences. The ' Tyrant was guilty of a Breach of ' the eternal Law, the Obligation ' whereof did not commence from ' the time it was written, but from the Moment it was made. Now ' its Origin is as antient as the Di-' vine Intellect, for the true, the pri-' mitive, and the supreme Law is ' nothing else but the sovereign Rea-' son of the great Jove. ' Law, says he in another Place, is ' universal, eternal, immutable. It ' does not vary according to Times ' and Places. It is not different now ' from what it was formerly. The ' same immortal Law is a Rule to ' all Nations, because it has no Au-' thor but the one only God who ' brought it forth and promulged it.

What a noble Idea does Cicero

^{*} Frag. of the Repub. of Cicero preserved by Lactantius, lib. 6. cap. 8. give

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give us of the Nature of the Soul in his Treatise of Consolation. ' † Thales, says he, whom Apollo himself pronounced to be the wifest of all Men, always maintained that the ' Soul is a Particle of the Divine Substance, and that it returns to ' Heaven as soon as it gets rid of the mortal Body to which it is united here. All the Philosophers of the Italick School followed this Opinion. 'Tis their constant Doctrine that Souls come down from Heaven, and are not only the Work of the Deity, but a Participation of his Essence.

'If any one doubts of these Truths, continues he, 'tis easy to prove them.'
The immortal Nature of the Soul' is demonstrated by two Properties that we discover in it, its Activity and its Simplicity.

t Cic. de Cons. p. 1300.

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'Tis

'Tis active of itself; it is the Source of all its own Motions; it has no Principle from whence it borrows its Power: It is therefore an Image of the Deity, and an Emanation of his Light. Now if God be immortal, how can the Soul perish that is a Part of him?

God be immortal, how can the Soul perish that is a Part of him?

Besides the Soul is of a simple Nature, without any Mixture or Composition. It has nothing in common with the Elements, nothing that resembles the Earth, the Water, the Air, or the Fire. We do not see in Matter any Property like the Memory which retains what is passed; like the Reason which foresees what is to come; or like the Understanding which apprehends what is present. All these Qualities are divine, and can come from none but God alone. The Soul which proceeds from God partakes

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of his Eternity. 'Tis this Hope which makes wife Men eafy at the Approaches of Death. 'Twas this ' Expectation which made Socrates ' drink the fatal Cup with Joy. Souls ' sunk in Matter are afraid of the ' Dissolution of this Body, because ' they dream of nothing but what is 'Terrestrial. O shameful Thought! ' fuch as Mortals ought to blush at "entertaining. Man is the only ' Creature upon Earth, that is allied ' to the Deity, or hath any Knowledge of him, and yet he is blind and senseless enough to forget his ' heavenly Original, and be afraid of returning to his native Coun-' try.'

Such were the Reasonings of Cicero when he consulted natural Light, and was not carried away by a Fondness of shewing his Wit to defend the Doctrine of the Scepticks.

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To come at last to Seneca the Stoick. He was Nero's Tutor, and lived in an Age when Christianity was not in Credit enough to engage the Heathens to borrow any philosophical Principles from thence.

'Y'Tis of very little Confequence, says he, by what Name you call the First Nature, and the Divine Reason that presides over the Universe, and fills all the Parts of it. He is still the same God. He is called Jupiter Stator, not as Historians say, because he stopped the Roman Armies as they were slying, but because he is the constant Support of all Beings. They may call him Fate, because he is the first Cause on which all others depend. We Stoicks call him sometimes Father Bacchus, because he

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^{*} Senec. Ed. Antw. à Lipsio. 1632. de Benes. 1. 4. p. 311.

'is the universal Life that animates 'Nature, Hercules, because his Power is invincible, Mercury, because he is the Reason, the Order, and the eternal Wisdom. You may give him as many Names as you please, provided you allow but one sole ominpresent Principle that fills all that he hath made.'

Agreeable to Plato's Notions, he considers the Divine Understanding as comprehending in itself the Model of all things, which he stiles the immutable and almighty Ideas, † 'Eve'ry Workman, says he, hath a Mo'del by which he forms his Work.
'It signifies nothing whether this Mo'del exists outwardly and before
'his Eyes, or is formed within him
'by the Strength of his own Genius.
'So God produces within himself that
'perfect Model, which is the Pro-

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[†] Sen. Ep. 65. p. 493.

' portion, the Order and the Beauty of all Beings.'

‡ 'The Antients, says he in ano-' ther Place, did not think Jove such a Being as we represent him in the Capitol and in our other Buildings ' But by Jove they meant the Guar-' dian and Governour of the Uni-' verse, the Understanding and the ' Mind, the Master and the Archi-' tect of this Great Machine. 'Names belong to him. You are not in the wrong if you call him ' Fate, for he is the Cause of Causes, and every thing depends on him. Would you call him Providence? 'you fall into no Mistake. 'Tis by ' his Wisdom that this World is go-' verned. Would you all him Na-' ture? you will not offend in doing ' so: 'Tis from him that all Beings ' derive their Origin; 'tis by him

‡ Ib. Natur. Quæst. lib. 2. p. 715.

' that they live and breath.'

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There is no reading the Works of Epictetus, of Arrian his Disciple, and of Marcus Antoninus without Admiration. We find in them Rules of Morality worthy of Christianity; and yet those Disciples of Zeno believed like their Master, that there was but one Substance, that the supreme intelligent Being was material, and that its Essence was a pure Æther which filled all by local Diffusion. The Error of these Materialists does not in any wise prove them to be Atheists, a false Notion about the Deity being far from proving that they believed none at all. What constitutes an Atheist, is, not the maintaining with the Stoicks that Extension and Thought may be Properties of the same Substance; or with Pythagoras and Plato that Matter is an eternal Production of the Deity; but real Atheism confifts in denying that there is a fupreme Intelligence which made the World World by his Power, and governs it by his Wisdom.

For our fuller Satisfaction with regard to the Theology of the Heathens, let us see what the Fathers of the Church thought of it. They had sufficient Opportunities of knowing it throughly, by the frequent Disputes which they held with them. And as this is a Matter of a very nice Nature, I will not indulge any thing will to my own Conjectures, but cite their own Words.

Arnobius introduces the Heathens complaining of the Injustice of the Christians. '* Tis a mere Caluminy, say those Heathens, to charge us with such a Crime, as the defining of a supreme God. We call him fove, the supremely Great, and sovereignly Good. We dedicate our most magnificent Structures and our Capitols to him, to

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^{*} Arnob. lib. 1. p. 19.

's shew that we exalt him above all other Deities.

'\$\frac{1}{Athens}\$, says St. Clement of Alex'andria, infinuates that the Greeks
'had a Knowledge of the Deity.
'He supposes that those People adore
'the same God as we do, though
'not in the same manner. He does
'not forbid us to adore the same
'God as the Greeks, but he forbids
'us to adore him after the same
'way. He orders us to change the
'Manner, and not the Object of our
'Worship.'

'tius, who admit several Gods, say nevertheless that those subordinate Deities, though they preside over all the various Parts of the Universe, do it in such a manner, as that there is still but one sole Ruler

‡ Strom. 1. 6. p. 635. † Lib. 1. p. 16.

' and supreme Governour. From

' whence it follows that all the other

' invisible Powers are not properly

Gods, but Ministers or Deputies

of the only great and almighty

' God, who appointed them Execu-

' tors of his Will and Pleasure.'

Eusebius of Cesarea goes further.

" The Heathens own that there is

' but one only God, who fills, per-

' vades and presides over universal

' Nature; but maintain that as he is

' present to his Work only in an incor-

' poreal and invisible manner, they are

' therefore in the right to worship him

'in his visible and corporeal Effects.'

I shall conclude with a famous Passage of St. Augustine, who reduces the Polytheism of the Heathens to the Unity of one sole Principle. '† Jupiter, says this Father,

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^{*} Præp. Evang. 1. 3. ch. 13. p. 105. † St. Aug. de Civ. Dei. 1. 4. ch. 19.

is, according to the Philosophers, the Soul of the World, who takes ' different Names according to the ' different Effects which he produces. ' In the Æthereal Spaces he is called ' Jupiter, in the Air Juno, in the ' Sea Neptune, in the Earth Pluto, ' in Hell Proserpina, in the Ele-' ment of Fire Vulcan, in the Sun ' Phoebus, in Divination Apollo, in ' War Mars, in the Vintage Bac-' chus, in the Harvest Ceres, in the ' Forests Diana, and in the Sciences ' Minerva. All that Crowd of ' Gods and Goddesses are only the ' same Jupiter, whose different Pow-' ers and Attributes they express by

It is therefore evident by the Testimony of profane Poets, Heathen Philosophers, and Fathers of the Church, that the Pagans acknowledged one supreme Deity. The Eastern People, the Egyptians, the

' different Names.'

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Greeks, the Romans, and all Nations agreed universally in teaching this Truth.

About the fifteenth Olympiad, fix hundred Years before the Christian Æra, the Greeks having lost the traditional Knowledge of the Orientals, began to lay aside the Doctrine of the Antients, and to reason about the Divine Nature from Prejudices which their Senses and Imagination suggested. Anaximander lived at that time, and was the first that set himself to destroy the Belief of a supreme Intelligence, in order to account for every thing from the Action of blind Matter, which by necessity assumes all Sorts of Forms. He was followed by Leucippus, Democritus, Epicurus, Strato, Lucretius, and all the School of the Atomical Philosophers.

Pythagoras, Anaxagoras, Socrates, Plato, Aristotle, and all the great Men Mer Doc the tals. period as the ferror another tals.

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Men of Greece, opposed this impious Doctrine, and endeavoured to prove the antient Theology of the Orientals. These Philosophers of a superiour Genius observed in Nature, Motion, Thought and Design. And as the Idea of Matter includes none of these three Properties, they inferred from thence, that there was another Substance different from Matter.

Greece being thus divided into two Sects, they disputed for a long time, without either Party being convinced. At length about the 120th Olimpiad Pyrrho formed a third Sect whose great Principle was to doubt of every thing, and determine nothing. All the Atomists who had laboured in vain to find out a Demonstration of their false Principles, presently struck in with the Pyrrhonian Sect. They ran wildly into the System of an universal Doubt,

and carried it almost to such an Excess of Frenzy, that they doubted of the clearest and most sensible Truths. They maintained without any Allegory, that every thing we see is only an Illusion, and that the whole Series of Life is but a perpetual Dream of which those of the Night are only so many Images.

At last Zeno set up a fourth School about the 130th Olympiad. This Philosopher endeavoured to reconcile the Disciples of Democritus with those of Plato, by maintaining that the first Principle was indeed an insinite Wisdom, but his Essence was only a pure Æther, or a subtile Light, which diffus'd it self every where, to give Life, Motion, and Reason to all Beings.

In these last Ages the modern Freethinkers have done nothing but revive the antient Errors. Jordano Bruno, Variathre Min

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D nitz seve Bruno, Vannini, and Spinoza, have vamped up the monstrous System of Anaximander; and the last of the three has endeavoured to dazzle weak Minds, by dressing it up in a geometrical Form.

Some Spinosists finding that they were every Moment at a Loss for Evidence in the pretended Demonstrations of their Master, are fallen into a senseless sort of Scepticism, called Egomism, where every one fancies himself to be the only Being that exists.

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Mr. Hobbes and several other Philosophers, without setting up for Atheists, have ventured to maintain, that Thought and Extension are Properties of the same Substance.

Des Cartes, F. Malebranche, Leibnitz, Dr. Bentley, Dr. Clarke, and several Philosophers of a Genius equally qually subtile and profound, have endeavoured to resute these Errors, and brought Arguments to support the antient Theology. Besides the Proofs which are drawn from the Essects, they have insisted on others drawn from the Idea of the first Cause. They shew plainly that the Reasons of believing, are infinitely stronger than any Arguments there are for doubting. This is all that can be expected in metaphysical Discussions.

The History of former Times is like that of our own. Human Understanding takes almost the same Forms in different Ages, and loses its Way in the same Labyrinths.

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PART II.

Of the MYTHOLOGY of the ANTIENTS.

Reason alone, have always looked upon moral and physical Evil, as a shocking Phænomenon in the Work of a Being infinitely wise, good, and powerful. To account for it, the Philosophers have had recourse to several Hypotheses.

Reason told them all, that what is supremely good could never produce any thing that was wicked or miserable. From hence they concluded

ded that Souls are not now what they were at first; that they are degraded for some Fault committed by them in a former State; that this Life is a Place of Exile and Expiation; and in a Word, that all Beings are to be restored to their proper Order.

These philosophical Notions, however, had another Original. Tradition struck in with Reason to gain them a Reception, and that Tradition had spread over all Nations certain Opinions which they held in common, with regard to the three States of the World, as I shall shew in this second Part, which will be a sort of Abridgment of the traditional Doctrine of the Ancients.

I begin with the Mythology of the Greeks and Romans. All the Poets speaking of the Golden Age or Reign of Saturn, describe it to us as an happy State, where there were neither neitl Lab Dea

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* Second I Ovid I line 33

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neither Calamities, nor Crimes, nor Labour, nor Pains, nor Diseases, nor Death. *

They represent to us on the contrary, the Iron Age, as the time when physical and moral Evil first appeared; when Vices, Sufferings, and all manner of Evils came forth of Pandora's fatal Box, and over-flowed the Face of the Earth.

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They speak to us of the Golden Age revived, as of a time when Astrea was to return upon Earth, when Justice, Peace and Innocence were to flourish again with their original Lustre; and when every thing was to be restored to its primitive Perfection. ‡

line 336. † Ovid. Metam. lib. 1. fab. 4, 5, & 6. Virgil. Georg. lib. 1. lin. 126. Juvenal. Satyr. 6.

‡ Virg. Ecl. 4. Senec. Trag. OEdip. Act. 2.

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^{*} See Hesiod. de Secul. aureo. Orpheus apud Proclum Theol. Plat. lib. 5. cap. 10. Lucretius lib. 5. Ovid Metam. lib. 1. fab. 3. Virgil. Georg. lib. 2. line 336.

In a Word, they fing on all Occasions the Exploits of a Son of Jupiter, who was to quit his heavenly Abode and live among Men. They give him different Names, according to his different Functions: Sometimes he is Apollo fighting against Python and the Titans. Sometimes he is Hercules destroying Monsters and Giants, and purging the Earth of their Enormities and Crimes. One while he is Mercury, or the Messenger of Fove, flying about every where to execute his Decrees; and another while he is Perseus delivering Andromeda or human Nature, from the Monster that rose out of the great Deep to devour her. He is always some Son of Jupiter giving Battles and gaining Victories.

I lay no great Stress upon those poetical Descriptions, because they may perhaps be looked upon as meer

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meer Fictions, and a Machinery introduc'd to embellish a Poem and amuse the Mind. Allegorical Explications are liable to Uncertainty and Mistake. So that I shall pass directly to represent the Doctrine of the Philosophers, particularly that of Plato; who is the Source from whence Plotinus, Proclus, and the Platonists of the third Century drew their principal Notions.

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To begin with the Dialogue of Phado, or of Immortality, and give a short Analysis of it. Phado gives his Friends an Account of the Condition that he saw Socrates in at the time of his Death. 'He quitted Life, (says he) 'with a peaceable Joy, and 'a noble Intrepidity.' His Friends asking him the Reason of it, 'I hope, (says Socrates in his Answer) 'to be 're-united to the good and perfect Gods, and to be associated with G 3 'better

- better Men than those I leave upon
- Earth. *

When Cebes objects to him that the Soul vanished after Death, like a Smoke, and was entirely annihilated, Socrates sets himself to refute that Opinion, and endeavours to prove that the Soul had a real Existence † in an happy State, before it informed an human Body.

This Doctrine he ascribes to Orpheus **. 'The Disciples of Orpheus, (says he) called the Body a
'Prison, because the Soul is here in
a State of Punishment till it has expiated the Faults that it committed
in Heaven.

Souls, (continues *Plato*) that are too much given to bodily Pleasures, and are in a manner besotted, wan-

* P. 48. † P. 57. ** Plat. Cratyl. p. 276.

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'der upon the Earth, and are put into new Bodies. * For all Senfuality and Passion bind the Soul more closely to Bodies, make her fancy that she is of the same Nature, and render her in a manner corporeal. So that she contracts an Incapacity of slying away into another Life, and being oppressed with the Weight of her Impurity and Corruption, sinks deeper into Matter, and becomes thereby disabled to re-mount towards the Regions of Purity, and attain to a Re-union with her Principle.'

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Upon this Foundation is built the Doctrine of the Transmigration of Souls, which Plato represents in his Timeus Locrus as an Allegory, and at other times as a real State, where Souls that have made themselves unworthy of the supreme Beatitude,

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^{*} Phæd. p. 61, 62, 63.

sojourn and suffer successively in the Bodies of different Animals, till they are purged at last of their Crimes by the Pains they undergo. This hath made some Philosophers believe that the Souls of Beasts are degraded Spirits.

Pure Souls, adds Plato, that have exerted themselves here below to get the better of all Corruption, and free themselves from the Impurities of their terrestrial Prison, retire after Death into an invisible Place, unknown to us, where the pure unites with the pure, the good cleaves to its like, and our immortal Essence is united to the divine.

He calls this Place the first Earth, where Souls made their Abode before their Degradation. The Earth, says he, is immense; we know and we inhabit only a small Corner of

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' it *. The æthereal Earth, the an-' tient Abode of Souls, is placed in ' the pure Regions of Heaven, where ' the fixed Stars are seated. We that ' live in this low Abyss, are apt e-' nough to fancy that we are in an ' high Place, and we call the Air ' the Heavens; just like a Man that ' from the Bottom of the Sea should ' view the Sun and Stars through ' the Water, and fancy the Ocean to be the Firmament it self. ' if we had Wings to mount on high, we should see that there is the true ' Heaven, the true Light, and the ' true Earth. As in the Sea every thing is changed, and disfigured by the Salts that abound in it; so in our present Earth every thing is deformed, corrupted, and in a ruinous Condition, if compared with the primitive Earth.'

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* P. 81.

Plato gives afterwards a pompous Description of that æthereal Earth, of which ours is only a shattered Crust. He says, * that 'every thing there was beautiful, harmonious and transparent; Fruits of an exquisite Taste grew there naturally, and it was watered with Rivers of Nectar. They breathed there the Light as here we breathe the Air, and they drank Waters that were purer than Air it self.

This Notion of *Plato* agrees in a great Measure with that of *Des Cartes*, about the Nature of the Planets. This modern Philosopher thinks that they were at first Suns, which contracted afterwards a thick and opake Crust; but he does not enter into the moral Reasons of this Change,

* P. 82.

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his View being only to consider the World as a natural Philosopher.

This same Doctrine of Plato is likewise clearly explained in his Timæus. There he tells us how Solon in his Travels discoursed with an Egyptian Priest about the Antiquity of the World, its Origin, and the Revolutions which had happened in it according to the Mythology of the Greeks. Upon which the Egyptian Priest says to him, 'O Solon, you 'Greeks are always Children, and 'you never come to an Age of Maturity: Your Understanding is ' young, and has no true Knowledge of Antiquity. There have been feveral Deluges and Conflagrations upon Earth, caused by 'Changes in the Motion of the heavenly Bodies. Your History of Phaeton, whatever Air it has

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^{*} Tim. p. 1043.

of a Fable, is nevertheless not without a real Foundation. We Egyptians have preserved the Memory of these Facts in our Monuments and Temples; whereas it
is but a very little while that
the Greeks have had any Knowledge of Letters, of the Muses,
and of Sciences.

This Discourse puts Timeus upon explaining to Socrates the Origin of Things, and the primitive State of the World. '* Whatever has been 'produced, says he, has been produced by some Cause. 'Tis no 'easy Matter to know the Nature of this Maker and Father of the Universe, and though you should discover it, it would be impossible for you to make the Vulgar comprehend it.

P. 1047.

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This Architect of the World, continues he, 'had a Model by 'which he produced every thing, and this Model is himself. As he is good, and what is good has not the least Tincture of Envy, he made all Things, as far as was possible, like himself. He made the World perfect in the whole of its Constitution, perfect too in all the various Parts that compose it, which were subject neither to Diseases, nor to Decay of Age.

In the Dialogue which bears the Title of *Politicus*, *Plato* mentioning this primitive State of the World, calls it the Reign of *Saturn*, and defcribes it in this Manner. '* God was then the Prince and common

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^{*} P. 537, 538.

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Father of all. He governed the World by himself, as he governs it now by inferior Deities. Rage ' and Cruelty did not then reign upon Earth. War and Sedition were not so much as known. God him-' self took care of the Sustenance of ' Mankind, and was their Guardian and Shepherd. There were no ' Magistrates, nor Civil Polity, as ' there are now. In those happy Days ' Men sprung out of the Bosom of ' the Earth, which produced them of it self, like Flowers and Trees. ' The fertile Fields yielded Fruits and ' Corn without the Labour of Til-' lage. Men had no Occasion for ' Clothes to cover their Bodies, be-' ing troubled with no Inclemency of the Seasons; and they took their Rest upon Beds of Turf of a perpetual Verdure.

'Under the Reign of Jupiter,
the Master of the Universe Saturn,
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having quitted as it were the Reins of his Empire, hid himself in an ' inaccessible Retreat. The inferior ' Gods that governed under him, re-' tired too; the very Foundations of ' the World were shaken by Motions ' contrary to its Principle and its ' End, and it lost its Beauty and its ' Lustre. Then the Goods of Nature were mixed and blended with ' Evils. But in the End, lest the 'World should be plunged in an e-' ternal Abyss of Confusion, God, ' the Author of the primitive Or-' der will appear again, and resume ' the Reins of Empire. Then he ' will change, amend, embellish and ' restore the whole Frame of Nature, ' and put an End to Decay of Age, ' to Diseases, and Death.'

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In the Dialogue under the Title of Phoedrus, Plato enquires into the secret Causes of moral Evil, which brought

Of the MYTHOLOGY

brought in physical Evil. '* There are in every one of us, says he, two leading and principal Springs of Action, the Desire of Pleasure, and the Love of Virtue, which are the Wings of the Soul. When these Wings are parted, when the Love of Pleasure and the Love of Virtue move contrary Ways, then Souls fall down into mortal Bodies.' Let us see here his Notion of the Pleasures which Spirits taste in Heaven, and of the Manner how Souls fell from the happy State which they enjoy'd there.

't The great Jupiter, (says he)
'pushing on his wing'd Chariot,
'marches first, followed by all the
'inferior Gods and Genii; thus they
'traverse the Heavens, admiring the

• P. 1216.

† P. 1222.

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infinite Wonders thereof. But when they go to the great Ban-' quet, they raise themselves to the Top of Heaven, and mount above ' the Spheres. None of our Poets ' ever yet sung, or can sing that Su-' per-celestial Place. * There Souls with the Eyes of the Mind, con-' template the truly existing Essence, ' which has neither Colour, nor Fi-'gure, nor is the Object of any 'Sense, but is purely intelligible. 'There they see Virtue, Truth and ' Justice, not as they are here below, ' but as they exist in him who is the ' Being it self. There they are de-' lighted with that Sight till they are 'no longer able to bear the Glory ' of it, and then they return back to ' Heaven, where they feed again on ' Nectar and Ambrosia. Such is the ' Life of the Gods.

* Υωιρερανιος τόπος.

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' Now, continues Plato, * every Soul that follows God faithfully into that Super-celestial Place, continues pure and without Blemish; but if it takes up with Nectar and Ambrosia, and does not attend on 'Jupiter's Chariot to go and contemplate Truth, it grows heavy and fluggish. It breaks its Wings, ' it falls upon the Earth, and enters into an human Body more or less vile, according as it has been more or less elevated. Souls less degra-' ded than others, dwell in the Bodies of Philosophers. The most ' despicable of all animate the Bodies of Tyrants and evil Princes. 'Their Condition alters after Death, and becomes more or less happy according as they have loved Vir-

* P. 1223.

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'tue or Vice in their lifetime. After ten thousand Years Souls will be re-united to their Principle. Dufing that Space of time their Wings grow again and are renew'd.

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Such was the Doctrine which Plato opposed to the profane Sect of Democritus and Epicurus, who denied an eternal Providence on Account of the physical and moral Evil which they saw in the World. This Philosopher gives us a fine Description of the Universe. He considers it as an Immensity filled with free Spirits, which inhabit and inform innumerable Worlds. These Spirits are qualified to enjoy a double Felicity; the one consisting in the Contemplation of the Divine Essence, the other in admiring his Works. When Souls no longer make their Felicity confift in the Knowledge of Truth, and when lower Pleasures turn them off from the H 2

Love of the supreme Essence, they are thrown down into some Planet, there to undergo expiatory Punishments till they are cured by their Sufferings. These Planets are consequently according to Plato's Notion, like Hospitals or † Places instituted for the Cure of distempered Intelligences. This is the inviolable Law established * for the Preservation of Order in the Celestial Spheres.

This double Employment of Celestial Spirits, is one of the sublimest Notions of *Plato*, and shews the wonderful Depth of his Genius. This was the System adopted by the Heathen Philosophers, whenever they attempted to explain to us the origin of Evil. And thus they regard; if Souls could without

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Intermission contemplate the Divine Essence by a direct View, they would be impeccable, the Sight of the fupreme Good necessarily engaging all the Love of the Will. To explain therefore the Fall of Spirits, they were forced to suppose an Interval, when the Soul withdraws from the Divine Presence, and quits the Supra-Celestial Abode, in order to admire the Beauties of Nature, and entertain itself with Ambrosia, as a Food less delicate, and more suitable to a finite Being. 'Tis in these Intervals that she becomes false to her Duty.

Pythagoras had learned the same Doctrine among the Egyptians. We have still a very valuable Monument of it lest in the Commentary of Hierocles upon the golden Verses ascribed to that Philosopher. 'As our 'Distance from God, says this Author, 'and the Loss of the Wings H 3 'which

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which used to raise us up to heavenly Things, have thrown us down into this Region of Death which is over-run with all manner of Evils: So the stripping our ' selves of earthly Affections +, and the Revival of Virtues in us make our Wings grow again, and raise us up to the Mansions of Life, where true Good is to be found without any Mixture of Evil. The Essence of Man being in the Middle between Beings that contemplate God without ceasing, and such as are not able to contemplate him at all, has it in its Power to raise ' itself up towards the one, or fink down towards the other.'

"The wicked Man, says Hierocles in another Place, does not
care that the Soul should be im-

* 1b. Carm. p. 129.

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[†] Hierocles Com. in Aurea Carm. p. 187. Ed. Cant. 1709.

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' mortal for fear he should live after Death only to suffer Punishment. ' But the Judges of the Shades be-' low, as they form their Judgment upon the Rules of Truth, do not ' decree, that the Soul should exist ' no longer, but that it should be ' no longer vicious. Their Business ' is to correct, and cure it, by pre-' scribing Punishments for the Health ' of Nature, just as Physicians heal ' the most inveterate Ulcers by In-' cisions. These Judges punish the ' Crime in order to extirpate Vice. 'They do not annihilate the Essence ' of the Soul, but bring it back to ' its true and genuine Existence, pu-' rifying it from all the Passions that ' corrupt it. And therefore when ' we have sinned, we should be glad ' to embrace the Punishment, as the only Remedy for Vice.

'Tis therefore evidently the Doctrine of the most famous Greek Phi-H 4 losophers. losophers. 1st, That Souls had a Pre-existence in Heaven. That the Jupiter who marched at the Head of Souls before the Loss of their Wings; and he to whom Saturn gave the Reins of his Empire after the origin of Evil is a di-Stinct Being from the supreme Essence, and is very like the Mythras of the Persians, and the Orus of the Egyptians. 3dly, That Souls loft their Wings, and were thrust down into mortal Bodies, because that instead of following Jupiter's Chariot, they gave themselves too much up to the enjoyment of lower Pleasures. 4thly, That at the End of a certain Period of time, the Wings of the Soul shall grow again, and Saturn shall resume the Reins of his Empire in order to restore the Universe to its original Perfection.

Let us now examine the Egyptian Mythology, the Source from whence that

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that of the Greeks was derived. I shall not offer to maintain the mystical Explications that Kircher gives of the famous Table of Iss, or of the Obelisks that are to be seen at Rome: I confine my self to Plutarch, who has preserved us an admirable Monument of that Mythology. To represent it in its real Beauties, it will be proper to give a short and clear Analysis of his Treatise of Iss and Osiris, which is a Letter written to Clea, Priestess of Iss.

fays Plutarch, 'has two Senses, the one sacred and sublime, the other sensible and palpable. 'Tis for this Reason that the Egyptians put Sphinxes before the Door of their Temples; designing thereby to signify to us that their Theology contains the Secrets of Wisdom under enigmatical Words. 'This is also the

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‡ Pag. 354.

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Of the MYTHOLOGY

Sense of the Inscription upon a Statue of Pallas or Isis at Sais, I am all that is, has been, and shall be, and no Mortal has ever yet removed the Veil that covers me.

· * He afterwards relates the Ee gyptian Fable of Isis and Osiris. 'They were both born of Rhea and the Sun: Whilst they were still in their Mother's Womb, they copulated and ingendered the God Orus, the living Image of their Substance. Typhon was not born, but burst violently through the Ribs of Rhea. He afterwards revolted ' against Osiris, filled the Universe with his Rage and Violence, tore the Body of his Brother in Pieces, ' mangled his Limbs, and scattered them about. Ever since that time ' Is goes wandring about the Earth to gather up the scattered Limbs of

her Brother and Husband. The eternal and immortal Soul of Osiris led his Son Orus to the Shades below, where he gave him Instructions how to fight, and beat Typhon. Orus returned upon Earth, fought and defeated Typhon, but did not kill him. All that he did was to bind him, and take away his Power of doing Mischief. The wicked one made his Escape afterwards, and was going to renew his Malice: But Orus fought him in two bloody Battels, and destroyed him entirely.

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Plutarch goes on thus, "* Whoever applieth these Allegories to
the blessed immortal Divine Nature, deserves to be treated with
Contempt. We must not however believe that they are mere
Fables without any Meaning, like

* Pag. 358.

those of the Poets. They reprefent to us things that really happened.

It would be likewise a dangerous Error, and manifest Impiety
to interpret what is said of the
Gods, as Enemerus the Messenian
did, and apply it to the antient
Kings and great Generals. This
would in the end serve to destroy
Religion, and estrange Men from
the Deity.

There are others, adds he, much juster in their Notions, who have wrote, that whatever is related of Typhon, Osiris, Isis, and Orus must be understood of Genii and Dæmons. ‡ This was the Opinion of Pythagoras, Plato, Xenocrates, and Chrysippus, who followed the antient Theologists in

* Pag. 358.

‡ Pag. 360.

this Notion. All those great Men ' maintained that these Genii were ve-' ry powerful, and far superior to ' Mortals. They did not however ' partake of the Deity in a pure and ' simple manner, but were composed of a spiritual and corporeal Nature; ' and consequently capable of Plea-' fures and Pains, Passions and Chan-' ges; for there are Virtues and 'Vices among the Genii as well as ' among Men. Hence come the ' Fables of the Greeks about the Ti-' tans and the Giants, the Engage-' ments of Python against Apollo, ' the Furies and Extravagance of Bacchus, and several Fictions like ' those of Osiris and Typhon. Hence is it that Homer speaks of good and evil Damons. Plato calls the ' first, Tutelary-Deities, because they ' are Mediators between God and ' Man, and carry up the Prayers of ' Mortals to Heaven and bring s us from thence the Knowledge and Reve-

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Of the MYTHOLOGY

- 'Revelation of secret and future 'Things.'
- 'ff Empedocles, continues he, fays, that the evil Dæmons are punished for the Faults they have committed. The Sun precipitates them at first into the Air, the Air casts them into the deep Sea. The Sea vomits them upon the Land, and from the Earth they are raised up at last towards Heaven. Thus are they transported from one Place to another, till being in the End punished and purified, they return to the Place adapted to their Nature.

Plutarch, after having given such a Theological Explanation of the E-gyptian Allegories, gives likewise the physical Explications thereof; but he rejects them all, and returns to his

†4 Pag. 361.

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first Doctrine. '† Osiris is neither the Sun, nor the Water, nor the Earth, nor the Heaven, but whatever there is in Nature well disposed, well regulated, good and persect, all that is the Image of Osiris. Typhon is neither scorching Heat, nor the Fire, nor the Sea, but whatever is hurrful, inconstant and irregular.'

Plutarch goes farther in another Treatife, and enquires into the Cause of the origin of Evil: The Argument he makes use of on this Occasion is equally solid and subtile, and is expressed thus: '‡ The Maker of the World being perfectly good formed all Things at first, as far as was possible, like himself. The World at its Birth received, from him that made it, all Sorts of good Things: Whatever it has at present unhappy

[†] Pag. 376. ‡ Plut. de Anim. form. p. 1015.

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'and wicked in it, comes from a Disposition foreign to its Nature. God cannot be the Cause of Evil, because he is sovereignly good; Matter cannot be the Cause of Evil, because it has no active force. But Evil comes from a third Principle, neither so perfect as God, nor so imperfect as Matter. This third Being is an intelligent Nature, which being selfmoving, hath within itself a Source, a Principle, and a Cause of Motion.

I have already shewn that the Schools of Pythagoras and Plato afferted Liberty of Will. The former expresses it by the Nature of the Soul, which can either raise or sink itself; the other by the Wings of the Soul, which may move different ways and be parted. Plutarch follows the same Principles, and makes Liberty consist in the Activity of the Soul.

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Soul, by which it is the Source of its own Determinations.

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This Opinion therefore ought not to be looked upon as modern. It is at once both natural and philosophical. The Soul can always separate and re-unite, recal and compare her Ideas, and on this Activity depends her Liberty. We can always think upon other Goods than those we are actually thinking of. We can always suspend our Consent to consider if the Good that we enjoy, be, or be not the true Good. Our Liberty does not confift in willing without any Reason for willing, nor in preferring a lesser Good to what appears to us to be a greater; but it consists in examining whether the present Good be a real or an imaginary Good. The Soul exerts its Liberty only when it is placed between two Objects that feem worthy of some Choice. It is never carried away away invincibly by the Impression of any finite Good, because it can think upon other Goods much greater than they, and thereby discover a superior Charm and Attraction that is sufficient to get the better of the apparent and deceitful Good.

It must be owned that the Passions by the lively Impressions which they make on us, sometimes take up all the Capacity of the Soul, and hinder it from reflecting. They darken its discerning Faculty, and hurry it on to an Assent: They transform Objects, and place them in a wrong Light. But strong as they are, they are never invincible; 'tis difficult indeed, but not impossible, to sur-'Tis always in our mount them. Power to diminish their Force gradually, and prevent their Excels. This is the Warfare of Man on Earth, and this is the Triumph of Virtue.

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The Heathens feeling this Tyranny of the Passions, were convinced by the Light of Nature alone, of the Necessity of a celestial Power to fubdue them. They always represent Virtue to us as a Divine Energy descending from Heaven. They are continually bringing into their Poems Guardian Deities that inspire, enlighten and strengthen us, to shew that heroick Virtues can only proceed from the Gods. These were the Principles upon which the wife Antients went, in their Arguments against those Notions of Fatality, which are alike destructive to Religion, Morality and Society. To return to the Egyptians.

Their Doctrine, according to Plutarch, supposes 1. That the World was created without any physical or moral Evil, by a Being infinitely Good. 2. That several Genii a-

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busing their Liberty, fell into Crimes, and consequently into Misery. 3. That these Genii must suffer expiatory Punishments till they are purified and restored to their first State.

4. That the God Orus, the Son of Isis and Osiris, and who fights with the evil Principle, is a subordinate Deity, like Jupiter the Son of Saturn.

Let us pass next into Persia, to consult the Mythology of the Orientals. The nearer we approach the first Origin of Nations, the clearer shall we find their Theology.

'* Zoroaster, says Plutarch,
taught that there are two Gods
contrary to each other in their Operations, the one the Author of
all the Good, the other of all the
Evil in Nature. The good Principle he calls Oromazes, the other

^{*} De Isid. & Osir. p. 370.

' the Dæmon Arimanius ‡. He fays ' that the one resembles Light and ' Truth, the other Darkness and Ig-' norance. There is likewise a middle God between these two, named ' Mythras *, whom the Persians ' call the Intercessor or Mediator. ' The Magi add, that Oromazes is ' born of the purest Light, and A-' rimanius of Darkness; that they ' make War upon one another, and ' that Oromazes made fix Genii, ' Goodness, Truth, Justice, Wisdom, ' Plenty and Joy; and Arimanius ' made six others to oppose them, ' Malice, Falshood, Injustice, Folly, Want and Sadness. Oromazes ha-' ving withdrawn himself to as great a ' Distance from the Sphere of Ari-'manius, as the Sun is from the ' Earth, beautified the Heavens with 'Stars and Constellations. He cre-

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[‡] Ibid. * Δίο εξ Μίθεην πίεσαν του Μεσίτην δυομάζεσιν.

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'ated afterwards four and twenty other Genii, and put them into an

' Egg; (by which the Antients mean

' the Earth) but Arimanius and his

Genii pierced through this shining

' Egg, and immediately Evil was

' blended and confounded with Good.

' But there will come a Time ap-

' pointed by Fate, when Arimanius

' shall be entirely destroyed and ex-

' tirpated; the Earth shall change its

' Form, and become plain and even,

' and happy Men shall have only

one and the same Life, Language

' and Government.

'Theopompus writes also, that according to the Doctrine of the Magi,

' these Gods must make War for nine

'Thousand Years, the one destroying

the other's Work, till at last Hell shall

be taken away. Then Men shall

be happy, and their Bodies be-

' come transparent. The God who

was the Author of their Being,

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'keeps himself retired till that time; 'an Interval not too long for a 'God, but rather like a Moment of Sleep.

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We have lost the ancient Books of the first Persians; so that in order to judge of their Mythology, we must have recourse to the oriental Philosophers of our own time, and see if there be still left among the Disciples of Zoroaster any Traces of the antient Doctrine of their Master. The famous Dr. Hyde, a Divine of the Church of England, who had travelled into the East, and perfectly understood the Language of the Country, has translated the following Passages out of Sharisthani, an Arabian Philosopher of the fifteenth Century. ' * The first Magi did not ' look upon the two Principles as ' coeternal, but believed that the

^{*} Hyde Rel. Ant. Perf. c. 9. p. 163. & c. 22. p. 294.

I 4 'Light

' Light was eternal, and that the ' Darkness was produced in time; and the Origin of this evil Princi-' ple they account for in this Man-'ner: Light can produce nothing ' but Light, and can never be the ' Origin of Evil; how then was E-' vil produced, since there was no-' thing coequal or like the Light in ' its eternal Production? Light, say they, produced several Beings, all of them spiritual, luminous and ' powerful. But their Chief, whose ' Name was Abriman or Arimanius, ' had an evil Thought contrary to the Light. He doubted, and by ' that Doubt he became dark. Hence arose all the Evils, the Dissention, ' the Malice, and every thing else of a contrary Nature to the Light. These two Principles made War ' upon one another, till at last Peace was made, upon Condition that the lower World should be in subs jection to Arimanius for seven Thousand

' Thousand Years; after which space

' of Time, he is to surrender back

' the World to the Light.'

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Here we see the four Notions that I speak of in the foregoing Work:

1. A State before Good and Evil were blended and confounded together.

2. A State after they were so blended and confounded.

3. A State when Evil shall be entirely destroyed.

4. A middle God between the good and the evil Principle.

As the Doctrine of the Persian Magi is a Sequel of the Doctrine of the Indian Brachmans, we must confult the one to put the other in a clear Light. We have but few Traces left of the antient Theology of the Gymnosophists, yet those which Strabo has preserved, suppose the three different States of the World.

After

After that Historian has described the Life and Manners of the Brachmans, he adds, ' * Those Philosophers look upon the State of Men in this Life, to be like that of Children in their Mother's Womb, ' Death according to their Notion being a Birth to a true and an hap-' py Life. They believe that what-' ever happens to Mortals here, does ' not deserve the Name either of ' good or evil. Agreeable to the Greeks in several Things, they ' think that the World had a Begin-' ning, and that it will have an End; that God who made it †, and who ' governs it, is every where present to his Work.

The same Author goes on in this Manner; 'Onesecritus being sent 'by Alexander the Great to learn

^{*} Lib. 15. p. 713, 714. Ed. Paris 1620. 4 Ibid.

the Life, the Manners, and the

' Doctrine of those Philosophers, ' found a Brachman named Calanus,

' who taught him the following Prin-

'ciples. (1.) Formerly, Plenty

' reigned over all Nature; Milk,

'Wine, Honey and Oil, flowed in a continual Stream from Fountains.

(2) But Men having made an ill

' use of this Felicity, Jupiter depri-

' ved them of it, and condemned

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' them to labour for the Sustenance

of their Lives. (3.) When Tem-

' perance and the rest of the Virtues

' Shall return upon Earth, then the

' antient Plenty shall be restored *.

For forming a better Judgment of the Doctrine of the ancient Gymnosophists, I have consulted what has been translated of the Vedam, which

^{*} ὑπῆρξω is the first Aorist of the Verb ὑπάρχω sum, and ought to be translated fiat, not facta est, as Xylander has rendered it, for want of understanding the Notion of Calanus.

Bramins. Though its Antiquity is not perhaps so great as they affirm it to be, yet there is no denying but it contains the ancient Traditions of those People, and of their Philosophers.

'Tis plain by this Book, '* That the Bramins acknowledge one sole and supreme God, whom they call Vistnou. That his first and most antient Production, was a secondary God, named Brama, whom the supreme God formed out of a Flower that floated upon the Surface of the great Deep before the Creation of the World, and that Vistnou afterwards, on account of Brama's Virtue, Gratitude and Fidelity, gave him Power to create the Universe.'

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^{*} See Abrah. Roger, of the Religion of the Bram. Part 2. ch. 1. & Kircher Sina Illust.

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They believe moreover, '† That 'Souls are eternal Emanations of the Divine Essence, or at least that they were produced long before the Creation of the World; that they were originally in a State of Purity, but sinned, and have been ever since thrown down into the Bodies of Men and Beasts, according to their several Demerits; so that the Body, where the Soul resides, is a sort of Dungeon or Prison.'

In a Word, they hold, that 'af'ter a certain Number of Transmi'grations, all Souls shall be re-uni'ted to their Origin, shall be re'admitted into the Company of the
'Gods, and shall at last be deified.'*

[†] Ibid. Roger, Part 2. ch. 7. Ab. Kircher, Sina Illust.

I should hardly have thought these Traditions authentick, or have brought my self to trust to the Translators of the Vedam, if this Doctrine had not been perfectly agreeable to that of Pythagoras, which I gave an Account of a little before. This Philosopher taught the Greeks nothing but what he had learned from the Gymnosophists.

The Discovery of these uniform and agreeing Sentiments in Greece, in Egypt, in Persia, and in the Indies, made me desirous to advance further into the East, and to carry my Searches as far as China. I applied my self accordingly to such as understood the Language of that Country, had spent several Years together in it, and were well versed in the original Books of that Nation. And in this Point particularly I have made great use of the Informations

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I have received from a Gentleman of a superior Genius, who does not care to be mentioned till he has published a large Work upon these Marters, which will be of Service to Religion, and do Honour to human Understanding. In the mean time he has allowed me to publish the following Passages, which he tranflated himself out of some antient Chinese Books that have been brought into Europe, and which may be seen both at Paris and at Rome; so that all who understand the Language, may judge of the Faithfulness of the Translation.

The Book Yking, i. e. the Book of Changes, is continually speaking of a double Heaven; a primitive Heaven, and a posterior Heaven. The first Heaven is there described in the following Manner: ' All Things were then in an happy State, every thing was excellent,

Of the MYTHOLOGY

were perfect in their kind. In this happy Age Heaven and Earth employed their Virtues jointly to embellish Nature. There was no jarring in the Elements, no Inclements in the Air. All Things grew without Labour, an universal Fertility reigned every where. The active and passive Virtues conspired together without any Essort or Opposition, to produce and perfect the Universe.

In the Books which the Chinese call King or Sacred, we read the following Passage; 'Whilst the first' State of Heaven lasted, a pure 'Pleasure and a perfect Tranquillity reigned over all Nature. There were neither Labour nor Fatigues, 'nor Pains, nor Crimes. Nothing made Opposition to the Will of Man.'

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The Philosophers who stuck to these antient Traditions, and parti-cularly Tchouangsé says, 'That in ' the State of the first Heaven, Man ' was united inwardly to the supreme ' Reason, and outwardly he practi-' sed all the Works of Justice. The ' Heart rejoiced in Truth, and there ' was no Mixture of Falshood. Then ' the four Seasons of the Year suc-' ceeded each other regularly without ' Confusion. There were no impe-' tuous Winds, nor excessive Rains. ' The Sun and the Moon without ' ever suffering an Eclipse, furnished 'a Light purer and brighter than at present. The five Planets kept on their Course without any Inequality. Nothing did Harm to Man, and Man did Harm to nothing. An universal Amity and 'Harmony reigned over all Nature.

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On the other Side, the Philosopher Hoainantsé speaking of the latter Heaven, says, 'The Pillars of " Heaven were broken, the Earth was shaken to its very Foundations. 'The Heavens sunk lower towards ' the North; the Sun, the Moon, ' and the Stars, changed their Motions; the Earth fell to Pieces; the Waters enclosed within its Bo-' som, burst forth with Violence, ' and overflowed it. The Earth re-' belling against Heaven, the System of the Universe was quite disordered, the Sun was eclipsed, the ' Planets altered their Course, and ' the universal Harmony was dis-' turbed.'

The Philosophers Ventsé and Lietsé, who lived long before Hoainantsé, express themselves almost in the same Terms. 'The universal 'Fertility of Nature, say these antient tient Authors, degenerated into an ugly Barrenness, the Plants faded, the Trees withered away, Nature desolate and in Mourning, refused to distribute her usual Bounty. All Creatures declared War against one another. Evils and Crimes over-

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All these Evils arose, says the Book Likiyki, ' from Man's despising the supreme Monarch of the Universe. 'He would needs dispute about ' Truth and Falshood, and these Dis-' putes banished the eternal Reason. ' He then fixed his Looks on terref-' trial Objects, and loved them to ' Excess. Hence arose the Passions, ' and he became gradually transfor-' med into the Objects he loved, and ' the celeftial Reason abandoned him 'entirely. This was the original ' Source of all Crimes, which drew ' after them all manner of Evils sent K 2

by Heaven for the Punishment thereof.'

The same Books speak of a time when every thing is to be restored to its first Splendour, by the coming of an Hero called Kruntsé, which signifies Shepherd and Prince, to whom they give likewise the Names of The most Holy, the Universal Teacher, and the Supreme Truth. He answers exactly to the Mythras of the Persians, the Orus of the Egyptians, the Mercury of the Greeks, and the Brama of the Indians.

The Chinese Books speak likewise of the Susterings and Conflicts of Kiuntse, just as the Syrians do of the Death of Adonis, who was to rise again to make Men happy *, and as the Greeks do of the Labours

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^{*} See the Description that Julius Firmicus gives of the Feasts, Ceremonies and Mysteries of Adonis.

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and painful Exploits of the Son of Jupiter who was to come down upon Earth. It looks as if the Source of all these Allegories was only an antient Tradition common to all Nations, that the Middle God, to whom they all give the Name of Soter or Saviour, was to put an End to Crimes by his great Sufferings. But I do not lay a Stress upon this Notion, my Design being only to speak of the Traces that appear in all Religions of a Nature exalted, fallen, and to be repaired again by a Divine Hero.

These Truths run equally through out the Mythologies of the Greeks, the Egyptians, the Persians, the Indians, and the Chinese. 'Tis time to come at last to the Jewish Mythology.

I mean by it the Rabbinism or Philosophy of the Jewish Doctors, K 3 and and particularly of the Essens. These Philosophers asserted, according to the Testimony of Philo * and Josephus †, 'That the Literal' Sense of the Sacred Text was only an Image of hidden Truths. They changed the Words and Precepts of Wisdom into Allegories, after the Custom of their Ancestors, who had left them several Books for their Instruction in this Science.'

'Twas the universal Taste of the Orientals to make use of corporeal Images to represent the Properties and Operations of Spirits.

This symbolical Stile seems in a great Measure authorized by the sacred Writers. The Prophet Daniel represents God to us under the Image of the Antient of Days. The He-

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^{*} Phil. de Leg. Alleg. 1. 2. p. 53. † Joseph. de Bello Jud. lib. 2. c. 12.

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ge le= brew Mythologists and Cabbalists, who are a Succession of the School of the Essens, took occasion from thence to explain the Divine Attributes, as Members of the Body of the Antient of Days. We see this Allegory carried to an Extravagance in the Books of the Rabbins. They speak there of the Dew that distilled from the Brain of the Antient of Days, from his Skull, his Hair, his Forehead, his Eyes, and especially from his wonderful Beard.

These Comparisons are undoubtedly absurd, and unbecoming the Majesty of God. But the cabbalistical Philosophers pretend to authorize them by some very metaphysical Notions.

The Creation, according to them, is a Picture of the Divine Perfections. All created Beings are confequently Images of the supreme Be-K 4 ing,

ing, more or less perfect in proportion as they have more or less Conformity with their Original.

Hence it follows that all Creatures are in some Respect like one another, and that Man, or the Microcosm, resembles the great World or Macrocosm, the material World resembles the intelligible World, as the intelligible World does the Archetype, which is God.

These are the Principles upon which the allegorical Expressions of the Cabbalists are founded. If we strip their Mythology of this mysterious Language, we shall find in it sublime Notions very like those which we have before admired in the Heathen Philosophers. Now these are the four principal ones which I find clearly enough set forth in the Works of the Rabbins Irira, Moschech, and Jitzack, which Rittangelius

gelius has translated in his Cabbala denudata.

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1. 'All spiritual Substances, An-' gels, human Souls, and even the Soul of the Messias*, were crea-' ted from the Beginning of the 'World: And consequently our first ' Parent, of whom Moses speaks, ' represents not an individual Per-' son, but all Mankind governed by one sole Head. In that primitive 'State every thing was glorious and ' perfect; there was nothing in the ' Universe that suffered, because there was no such thing as Crime. Na-' ture was a real and a spotless 'Image of the Divine Perfections.' This answers to the Reign of Osiris, Oromazes, and Saturn.

2. 'The Soul of the Messias by his Perseverance in the Divine

Love,

^{*} Vision, Ezekielit, Mercar. Exp. apud Rittang. p. 225. T. 3.

Love, came to a strict Union with the pure Godhead, and was defervedly advanced to be the King, the Head and the Guide of all Spirits

* This Notion has some Resemblance to those which the Persians had of Mythras, the Egyptians of Orus, and the Greeks of Jove, the Guide that led Souls into the supracelestial Abode.

3. 'The Virtue, Perfection and Beatitude of Spirits or Zephirots, consisted in continually receiving and rendering back the Rays which showed from the infinite Center, that so there might be an eternal Circulation of Light and Happines in all Spirits. Two sorts of Zephirots failed in the Observance of this eternal Law. The Cheru-

* Ib. p. 226. † Ibid. de Revol. anim. Par. 1. Cap. 1. p. 244.

bim,

'bim, who were of a superior Or'der did not render back this Light,
'but kept it within themselves, swel'led, and became like Vessels that
'are too full, till at last they burst
'in Pieces, and their Sphere was changed into a gloomy Chaos. The
'Ischim, who were of an inferior Or'der, shut their Eyes against this
'Light, turning themselves towards
'sensible Objects*. They forgot the
'supreme Beatitude of their Nature,
'and took up with the Enjoyment
'of created Pleasures. They fell
'thereby into mortal Bodies.

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4. 'Souls pass through several Revolutions before they return to their primitive State; but after the coming of the Messias, all Spirits will be restored to their Rank, and be put in Possession of the antient Happiness which they enjoyed

^{*} Phil. Cabbal. diff. 8va. cap. 13. p. 173. T. 3. Rittang.

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' before the Sin of our first Pa-

I leave the Reader to determine whether these four Notions do not resemble those which we have found in Persia, in Egypt, and in Greece. And this Resemblance I thought a sufficient Authority for me to give the four mythological Pictures which are inserted in the foregoing Work.

In all these Systems we see that the antient Philosophers, in order to refute the Objections of the Impious drawn from the Origin and Duration of Evil, adopted the Doctrine of the Præ-existence of Souls, and their sinal Restoration. Several Fathers of the Church have maintained the first Opinion, as the only philosophical Way of explaining original Sin. And Origen made use of the latter, to oppose the Libertines of his time.

† De Revol. Anim. p. 307.

God

It is far from my Intention to defend these two Opinions discountenanc'd by the Church. All the use I make of the Arguments which the wise Antients sound out against Impiety, is to shew, that Reason alone surnishes Means sufficient to confound such Philosophers as resule to believe unless they can comprehend.

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'Tis for this Reason that I make Daniel speak a different Language from Eleazar. The Prophet advises Cyrus to lay aside all subtile Speculations, and to leave to God the Care of justifying the incomprehensible Steps of his Providence. He plunges him again in an Obscurity more wholsome and more suitable to human Weakness, than all the Conjectures of Philosophers. He reduceth what we are to believe on this Subject, to these four principal Truths.

1. God

- 1. God being infinitely good, cannot produce wicked and miserable Beings, and therefore the moral and physical Evil which we see in the Universe, must come from the Abuse that Men make of their Liberty.
- 2. Human Nature is fallen from the first Purity in which it was created, and this mortal Life is a State of Trial, in which Souls are cured of their Corruption, and aspire to Immortality by their Virtue.
- 3. God is united to human Nature in order to expiate moral Evil by his Sacrifice. The Messias will come at last in his Glory to destroy physical Evil, and renew the Face of the Earth.
- 4. These Truths have been transmitted to us from Age to Age, from the time of the Deluge till now, by

an universal Tradition. Other Nations have obscured and altered this Tradition by their Fables. It has been preserved in its Purity nowhere but in the Holy Scriptures, the Authority of which cannot be disputed with any Shadow of Reason.

'Tis a common Notion that all the Footsteps of natural and reveal'd Religion which we see in the Heathen Poets and Philosophers, are originally owing to their having read the Books of Moses. But 'tis impossible to answer the Objections which are made against this Opinion. The Jews and their Books were too long concealed in a Corner of the Earth, to be reasonably thought the primitive Light of the Gentiles. We must go further back, even to the Deluge. 'Tis furprising that those who are convinced of the Authority of the sacred Books, have not made Advantage of this System to prove the Truth of the Mojaick

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Mosaick History concerning the Origin of the World, the universal Deluge, and the re-peopling of the Earth by Noah. Tis hard to explain otherwise than by the Doctrine I have put in the Mouth of Daniel, that Uniformity of Sentiments which we find in the Religions of all Nations.

The four great Principles I have spoken of, seem to me the Foundation of Christianity. I have had a Pleasure in paying this small Homage to our Religion by endeavouring to justify its Tenets against the superstitious Prejudices of weak Minds, and the vain Subtleties of audacious Criticks, who cavil at eternal Wisdom.

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